Evangelical Christendom

"Three Corpses Slain in Christ."

July-August, 1928.

Christian Unity

It is refreshing to turn aside for awhile from recent controversies, to have opportunity to see things in their true perspective, and to endeavour by thought and prayer to formulate plans which may ripen into achievements to the glory of God and the good of all. We understand the Bishops are to meet again in September to further discuss the situation created by the rejection by Parliament for the second time of their proposals for Prayer Book Revision. In the meantime the subject of Christian Unity is a pressing and urgent one. The urge for manifestation of the underlying unity of all who love and follow the Saviour increases rather than diminishes, attended by dangers which call for constant restatement of the true unity of the Church of Christ as interpreted by Christ Himself, and clearly taught by the Apostles and writers of the New Testament Scriptures. Grandiose schemes for "Reunion" on the American plan of conferences and conclusions are trying, at least in this country, the patience of some, and we believe the large majority of interested churches and Christians would be only too glad and thankful if Christian Unity could be disengaged from the ecclesiastical setting into which it appears to have fallen so as to become a practical fact finding expression not only on platforms and in united prayer meetings, but in open and united Communion services where fellowship gathers around Christ and His Word, and the thought of His absence but sure promise of return, is the great fact of remembrance rather than His real Presence in the mere elements of bread and wine. It is here a spiritual revolution is necessary. The present attitude of some of the Bishops and even Free Churchmen towards those who differ from their man-made ideals of unity, encumbered as they have proved to be with the trappings of Rome, lends urgency to the assertion "we ought to obey God rather than men." Elsewhere we include an article from the pen of a well-known and instructed writer on the subject of the Lausanne Conference. That Conference resulted in what all thoughtful men knew would issue from its sessions. It was devoted to Church Unity, a meeting of folds rather than flocks, and, as we have already stated in a previous comment on the Conference, "it is safe to say that no one who attended the Conference as the representative of the Church was really surprised by any opinion put forward, astonished by any stand taken, or unprepared for any statement made." Nor are we impressed that any progress towards true Christian Unity has been effected when we read that at the laying of the foundation stone of a new building in Jerusalem for a Christian organisation representatives of most of the religious and civil communities were present—including Jews and Moslems. The fact if true may suggest a positive danger to Christian Unity as it concerns its highest setting, the unity of those who acknowledge Jesus as Lord of all life and creation, and who in the fellowship and the freedom of the Gospel of Christ co-operate to seek and to save the lost. For that, after all, is the summum bonum of organised Christianity, and without it, apart from this aspect of the Gospel, there is but one word available, "Anathema" (cf. Gal. i., 6-9). We are in the presence of a grave religious crisis, of forces which appear to be assembling on lines which may not only misrepresent the true unity of the Church of Christ, but may threaten

spiritual liberties and become an ecclesiastical autocracy. In the face of this forecast the position of Evangelicals is one giving rise to uneasiness. Not that Evangelicism *per se* can be extinguished, but it can be dimmed, and to such an extent calling for a second Reformation to clear the obscurity of ecclesiasticism and to reveal the bright light of the Scriptural and primitive conception of Christian Unity:—that all who love and serve the Lord Jesus Christ in sincerity, whether within a Church or without, are Members of His Body, and as such share all the privileges of the one Church of Christ, with Ministries equally valid and Sacraments that bring to all who receive them in their simplicity and Scriptural setting the fulness of grace, mercy and peace, from God our Father and the Lord Jesus Christ. We are not evidencing narrow-mindedness in stating this, nor are we disloyal to the Churches. We only desire their continuance and development in all spiritual power, but we speak for those whose convictions are deep and who realise that a new world cannot be created by economic schemes or religious unity, but by the dynamic of the Gospel of Christ and a return to a simple and more courageous preaching of that Gospel.

On another page we reprint, by special permission of the author, Dr. G. Campbell Morgan, an impressive article, entitled "Christ and the Bible." It is here revival must commence. Fundamentalism as represented by some fundamentalists forms no part of the programme of the World's Evangelical Alliance. It stands now, as in the past, and always, where Christ and His Apostles stood, but it cannot sacrifice the faith, freedom and fellowship of the Gospel of Christ, the bedrock of which is found in an authoritative Bible, for any union based upon principles which disregard or diminish that authority, and have behind them claims or ideals that are contrary to the teaching of the Word of God and the mind of Christ. A writer in the *British Weekly* recently called attention to the "Urgent Need of Unity," and pleaded for "the simplest and yet amplest credal basis upon which all might agree as a statement of their common Christian Faith." Could any better basis be found than that of the World's Evangelical Alliance:—"All are welcomed as Members who, acknowledging the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures believe in one God, the Father, the Son, the Lord Jesus Christ, our God and Saviour, Who died for our sins and rose again, and the Holy Spirit, by Whom they desire to have fellowship with all who form the One Body of Christ"? This is a covenant which not only preserves the Truth but speaks it in love. It is along these lines the World's Evangelical Alliance leads, and will continue to lead.

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the progress of the Kingdom of God in the world.

For new approaches to and achievements in international fellowship and friendship.

For the growth of the Missionary work of the Church, and for the patient fidelity of Missionaries, native and otherwise.

LET US PRAY—

Concerning the present condition of the Church of God, and for more of the unity based on faith, freedom, and fellowship.

Let us continue in prayer for a spiritual revival, in the power of the Holy Spirit and according to promise.

For hearts large enough to realise the needs of all parts of the Mission Field, those close at hand as well as far distant.

For God's blessing on the article "Christ and the Bible" included in this issue of EVANGELICAL CHRISTENDOM, and on the ministry of the writer.

Notes.

As we are going to Press a telegram from Spain, "Padin salio carcel. Cabrera," assures us that Carmen Padin Alvarez, the unfortunate woman who has suffered many months' imprisonment for stating that 'the Virgin Mary had other children like the rest of women and that it was not necessary and of no account to consider her the worse for this,' has been released. The news will be welcomed by many in England and Spain, and elsewhere.

In Omnibus Caritas.—We express warm thanks to all those who have written thanking the Alliance for its comprehensive campaign against the proposals for the revision of the Book of Common Prayer. It has not been easy to sustain so long a campaign, but we have endeavoured to exhibit Christian charity throughout, and only regret the necessity to differ from some true Evangelicals unable to realise what the Bishops' proposals for Reservation necessarily involved.

At the Alliance House.—Except when the British Empire Exhibition was in progress we do not recall a year the summer months of which have been so crowded with work as 1928, or when we have received so many visitors at the Alliance House. London is exceptionally full of visitors this year, and Russell Square bears every evidence of the tramp abroad. Among others we have been delighted to welcome representatives of the German Evangelical Churches; our friend and agent, Rev. Adam Podin, accompanied by Pastor Lipstok, President for the current year of the Baptist Union of Estonia; Pastor Krawielitzki, Director of the Deaconess House and work at Wieebork in Poland, who was introduced by Dr. Doleman, of Wandsbek; also Rev. J. H. Adeney, from Bucharest, Roumania; and others.

New Publications.—Some of the speeches delivered at our 82nd Annual Meetings in June last have been reprinted as leaflets, and are commended for distribution. They are published under cost price, and we ask attention to announcements hereon, which will be found on page 4 of cover.

The late Mr. A. V. Liley.—We have heard with deep regret of the rather sudden home call of Mr. A. V. Liley, the devoted missionary and agent of the North Africa Mission at Tunis. Mr. Liley had been advised to come to England, and although he bore the journey well, the strain appears to have told on his heart, and he passed over shortly after landing. He was a fearless and devoted preacher of the Gospel amongst the Moslems, and his death leaves a gap it will be difficult to fill. We have had fellowship with Mr. Liley in North Africa as elsewhere; and he gladly served the interests of the Alliance, especially in relation to its difficult work in Malta. We extend heartfelt sympathy to his widow, and his son in the field, Dr. Liley.

"The Present Crisis: A Ministerial Conference."—A group of Ministers are to meet in the autumn to give consideration to "the present crisis," also "the present condition of the Church of God." As the conference is at present confined to Ministers and does not include laymen we express the hope it will clearly define the crisis, and that investigations will cover the prevailing attitude to Christ and the Bible, for many are persuaded that it is just here the Churches as a whole need an effusion of the Holy Spirit, first in leading to repentance and return to their first love, and subsequently in purging and sanctifying grace and power, for the prevailing spirit is that of self-satisfaction, and a worldly spirit that makes much of the increase in goods but little of the offence of the Cross of Christ. Many will pray that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost may accompany and follow the projected Ministerial conference.

Bunyan Tercentenary Celebration.—The arrangements for the great Bunyan Tercentenary Celebration which the Alliance is making are nearing completion. The date is Thursday, November 22nd, at 7.30 p.m., and the Chair will be taken by the Home Secretary, the Rt. Hon. Sir Wm. Joynson-Hicks, Bart., M.P. We now have the score and words of the Bunyan Cantata to be

conducted by Rev. Carey Bonner, who will be accompanied by a Choir of 400 voices, and there will be Bunyan scenes of fitting and realistic character. We are glad and thankful to have the co-operation of the Religious Tract Society in the undertaking. The souvenir programme now in preparation will include six pictures in colour by Harold Copping, and specimens of the many languages into which "The Pilgrim's Progress" has already been published through the enterprise of the R. T. S.

Universal Week of Prayer, 1929.—Although it is still a considerable distance to Sunday, January 6th, the arrangements for the Universal Week of Prayer, 1929, are well in hand, and the letter of invitation and topics for Prayer are already circulating to distant parts for signature and translation into many foreign languages and dialects. Please remember the Week of Prayer always commences with the first Sunday in each new year, the 1929 dates therefore are Sunday, January 6th, to Saturday, January 12th inclusive. We hope in our next issue to give the letter of invitation and the topics for daily Prayer in full.

Jerusalem Conference Call to Prayer.—The Jerusalem Missionary Conference has sent out a call to Prayer, which we gladly reprint and commend to our readers at home and abroad. It states:—

> If there is to be a new inflowing of the Holy Spirit into the lives of men and women, then there must be readiness and desire for renewal on their part, together with preparedness to sacrifice time or any other precious thing in order that the right use be made of the channels through which God mediates Himself. The age-long means of contact with God, proved vital in Christian experience, and everywhere available for all, is prayer.
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> In view of the deficiency in the practice of prayer, of the circumstances of individual and family life in our time, and the increased pressure and speed of life generally, we urge that our Churches should issue to their people a call to prayer. We suggest specifically that:—
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> (1) People generally need and will welcome teaching which helps them to pray, and that such teaching might more frequently be given in the services of the Church. (2) That they desire to be taught not only "prayers," but the art and practice of prayer, with methods and aids suitable to the conditions of everyday life. (3) That the practice of family prayers should be encouraged in every possible way. (4) That Churches generally should adopt a day of intercession for missionary work in its widest sense, at St. Andrew's tide or some other appropriate season. (5) That the spontaneous formation of prayer groups be encouraged along the lines of the Jerusalem Chamber Prayer Fellowship.

In connection with the above call we remind all readers that one day during the Universal Week of Prayer, Thursday, is specially devoted to Prayer for "Missions."

Religious Conditions in Europe.—Accompanied by a request for publication, we have received the digest of a "Survey of Religious Conditions in Europe," by Dr. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America. There is much in the digest with which we agree; for instance, it states that "the condition of religious minorities in several parts of Europe is still grave," as our General Secretary found during his visit to Transylvania, and so reported to his Council. "Violent attacks on minority groups seem to have ceased," Dr. Macfarland reports, "except the anti-Semitic outbreaks," and we agree that a most difficult situation still exists in Roumania, of which, as our readers are aware, Transylvania now forms a part. Mr. Gooch hopes to give an address on the subject, illustrated by some pictures taken with his own camera, in the autumn months, notice of which will be given. In the meantime, we confirm Dr. Macfarland's opinion that a situation in which it is difficult to disentangle the religious from the political is pressing upon the Lutheran and Reformed Churches, and the only apparent hope of relief centres for the time being in the League of Nations. The new Law of Cults in Roumania was expected to give relief to the minority Churches, but it seems clear that it does not apply with equality. Paragraph 22 distinguishes between Churches in three categories — Roumanian Orthodox, Roumanian Catholics (Roman), and all other Churches of National minorities (in which all Protestant Churches are included). The latter are only tolerated by the new Law, and are under police control, with strict reservations on movements vital to their existence, which no one can interpret in the light of religious liberty, let alone religious equality. Commenting on this, Dr. Macfarland says, "the stupidity of conquering nations in their attitude toward alien minority subjects is a sad fact of history,

and is being repeated." What do Western Churches think when it is known that the minority Churches referred to are forbidden by law to raise moneys for their domestic purposes (beyond a maximum of 300,000 lei, about £330) without special permission of the Government; and of restrictions which forbid Hungarian-speaking Pastors to enter Transylvania for ministerial purposes, while legal conditions make it impossible for young Ministers to be supplied or trained? We understand also that it is forbidden to import Hungarian books of any kind, and means are not available to print them locally. Under present conditions the law maintains a policy of slow strangulation, and is a part of new Roumania, in which, of course, the predominating population is Hungarian by birth. Until the Treaty of Trianon, Transylvania was the classical home of religious liberty since the sixteenth century, and there is ground for reflection upon the claim of the religious minorities that since the Roumanian Government came into power there has been no development possible, but only a struggle to exist. The repression of Schools, too, still continues, and in this there are grievances real and that ought to be remedied. We should like to know more concerning Dr. Macfarland's references to "progressive influences at work in the Eastern Orthodox Churches," and the statement that these Churches have "an opportunity to render ministerial service in those countries where Protestant Churches are among political minorities." We have all along held that while there are good and excellent Christians among Roman Catholics and the Eastern Orthodox Churches, the systems of both with their exclusiveness is entirely opposed to the freedom of the Gospel. It is just here that Church Unity on the lines of the Lausanne Conference, and as mediated by Dr. Macfarland fails, and must fail. We can understand the possibility of ecclesiastical bonds uniting Anglo-Catholicism and the Eastern Orthodox Churches, and we have no difficulty in understanding the keen desire on the part of some who attended the Lausanne Conference to interpret the Church of England as "the bridge-Church" while proposals for revision of her Book of Common Prayer, now happily rejected, were directed to union with the Roman and Eastern Churches rather than with Reformed Christianity. The situation is one that demands honest facing and plain statement. If the Eastern Orthodox Churches are progressing towards Protestantism why do they treat as they do the Priests of their own fold whose desire to preach the Gospel has led to excommunication, and even to rigorous repression after they have been so unfrocked? There may be exceptions, but in so far as Roumania is concerned we can see no grounds for the assertion of goodwill towards Protestant minorities on the part of the Orthodox Church. As an Evangelical Alliance we have no desire to be anything but friendly to every real effort made to foster Christian Unity and promote Reunion, but we have always held that this can only be done by those who hold the common faith in the spirit of love and truth coming together with brotherliness and giving expression to their oneness in Christ. Recognition of religious liberty in its right interpretation is essential to such fellowship, and at present we see no signs of it in the Churches referred to. The Protestant Churches of the West, including America, will do well to recognise the fact and patiently investigate the plaint of Protestant minorities in countries of Europe where the Orthodox Churches hold sway.

THE PRIME MINISTER OF GREAT BRITAIN ON THE BIBLE

The Bible penetrated the life and thought of our people in the seventeenth century and transformed their daily experience; and it effected this not only because of the supreme quality of the literature, but because "the Spirit breathes upon the Word." * * * It is a high explosive; but it works in strange ways, and no living man can tell or know how that book, in its journeyings throughout the world, has stirred the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. These things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and astonished mankind; and which, as surely as we are meeting in this hall, will recur again. * * *

I would say for myself, before I close, that, if I did not feel that our work and the work of all of us who hold the same faith and ideals, whether in politics or in civic work, wherever it may be, was done in the faith and the hope that at some day the kingdom of God would spread over the whole world, I could have no hope, I could do no work, and I would give my office over this morning to any one who would take it.

—From an address by the Rt. Hon. Stanley Baldwin, M.P., at the Annual Meeting of the British and Foreign Bible Society, Queen's Hall, London, May 3, 1928.

Christ and the Bible

By Dr. G. CAMPBELL MORGAN

INTRODUCTORY

This lecture is a statement of conviction, and a declaration of position.

We are in the midst of a remarkable period in matters theological. Voices, arresting attention, are being heard. They are expressing views which are in conflict with each other.

Sometimes, alas, the tones of personal bitterness are discernible. Let me at once affirm my desire to recognise the sincerity of all who are taking part in this discussion. From the views of some, I differ radically, but I am ready to recognise their absolute honesty of conviction, and their right to give expression to such conviction. They will as readily grant so much to those who differ from them.

Those conducting the discussion may broadly be divided into two camps, supernaturalists, and naturalists, and for the present discussion that resolves itself into a division between

i. Those who believe that the Bible is the Infallible Word of God.

ii. Those who do not so believe.

In each of these camps there are differences of opinion. Those believing the Bible to be the Word of God differ greatly in their interpretation of its teaching. Those who do not so believe also hold widely divergent theories. It is not my intention now to discuss the many views in either camp. Neither is it my purpose to put into contrast the two positions, save as the statement of one, will necessarily do so.

My own ministry is based upon the conviction that the Bible is the Infallible Word of God, and I desire to state my reasons for this conviction.

My position may be briefly stated thus. I believe that there is an indissoluble relation between the Christ of the Catholic Christian experience, and the Bible. By the term "Catholic Christian experience" I intend, not the consciousness of any one individual, nor the views held by any group of Christian people; but the spiritual and moral consciousness resulting from the actual victories won by Christianity during the past nineteen centuries. The Christ of this experience is related to the Bible as the Living Word is related to the Written. To change the conception of the first is necessarily to change the form of the second. To change the form of the second is to change the conception of the first.

Let me state this in another way. What we do with the Christ of the Catholic Church—using the word "Catholic" in its proper sense—we shall do

with the Bible. What we do with the Bible we must ultimately do with the Christ of the Catholic Church.

As to the first—

To deny His supernatural nature, is necessarily to deny the authenticity of the Bible story.

To deny His infallibility, is to deny that of the Bible.

To deny His atonement as interpreted in the New Testament, is to account the whole Hebrew idea of approach to God by sacrifice as barbaric.

As to the second—

To deny the history of the Bible, is to be without any history of Jesus.

To deny the possibility of the miracles they affirm, is to deny the stories of His Virgin birth and bodily resurrection.

To deny their records of His teaching, is no longer to be sure of anything He said.

Christ and the Bible then, are interdependent for existence. That, broadly stated, is my theme. In discussing it I shall ask you to consider with me—

Christ and the New Testament.
Christ and the Old Testament.

I.

HIS RELATION TO THE NEW TESTAMENT

First, then, His relation to the New Testament. Regarding this I make three statements—

i. The New Testament is the Book of the Christ.

ii. The Christian religion is the religion of the Christ of the New Testament.

iii. The propagation of Christianity has always depended upon the testimony of eye-witnesses, as recorded in the Scriptures of the New Testament.

i. The New Testament is the Book of the Christ. I do not suppose that any one will challenge the validity of that statement. For the moment the question of the accuracy of the records is not before us, but only that of their uniqueness as claiming to give any detailed account of the Founder of the Christian Faith. If these stories be denied, what have we left? A Person in history certainly, for references are made to Him in other writings which establish His historical actuality, but they give us no definite information regarding His parentage, or life, or character. Profane history has done no more than recognise His actual existence. Take away the New Testament, and there yet remains the certainty of the Person called Jesus, but no positive or detailed information concerning Him.

It is a simple but fundamental fact that the New Testament is the only literature concerning Jesus Christ. There is, of course, a marvellous literature, ever growing, and richer growing, with the passing years, which is based upon the accuracy of the New Testament records. That, however, is wholly valueless if the New Testament itself is destroyed.

Let us impress this first fact upon our minds by passing the New Testament in rapid survey—

In the first four books we have a presentation of the Person of Jesus.

In the Acts of the Apostles we have the story of the early triumphs of those who believed the stories of Jesus which the Gospel narratives record.

In the Epistles we have a body of writing in which the teaching of Jesus is elaborated and expounded.

In the Book of Revelation we have, as its title indicates, the Unveiling of the same Person.

Thus throughout the subject is Christ—

His Person in the Gospels.
His Power in the Acts.
His Precepts in the Epistles.
His Programme in the Revelation.

Take the Gospel stories first, not discussing for the moment their authenticity. They present to us a Person Who can only thus be described—

God incarnate.

Man, unfallen, unsinning, absolutely fulfilling the highest ideal of manhood.

The Saviour of the unfit by the way of the Cross, and by no other way.

The Lord, not primarily by His teaching, nor by His example, but by the infinite, final miracle of His resurrection from among the dead.

Whether these things are true or not, I repeat, is not for the moment the question with which I am dealing. I simply assert that these can only be denied by denying the truth of the records. These facts constitute the Harmony of the four stories.

Each writer has presented to us, moreover, a different aspect of the office or nature of the Person. As to office, Matthew describes Him as King, and we see Him in His royalty; while Mark presents Him to us as a Servant, absolutely surrendered to the will of God. As to nature, Luke, with the genius of the true artist, portrays Him in the matchless perfection of His human nature; while John, enabling us to touch more familiarly than any other the warm flesh of the Man of Nazareth, yet causes us to feel the thrill of Deity.

The fourfold Gospel thus presents this Person. I study it, and I see a King Who serves, a Servant Who reigns; a Man fulfilling absolutely the highest ideal of life, and yet One Who transcends all these descriptions, until the fisher of the Galilean lake who leaned his head upon His bosom, and listened to the beating of His heart, describes Him in the mystic words, "The Word became flesh, and dwelt among us, and we beheld His glory." Such is the Person that the Gospel presents; and if He be no real Being, then so perfectly does the picture command my loyalty, and my worship, that I say, In God's name lead me to the man who imagined Him.

I turn to the book of the Acts of the Apostles. It is well to remember that the titles of the books of the Bible are not inspired. This title is certainly most unfortunate. Some of the apostles are never mentioned after their names are included in the list at the first, and of the acts of those mentioned a very few are recorded. A title far more accurate would be, *The Continuation of the doing and teaching of the Christ by the Holy Spirit through the members of His mystical Body, the Church.* Luke commences this second treatise to his friend Theophilus, "The former treatise I made, O Theophilus, concerning all that Jesus began to do and to teach." By that commencement he at least suggests that he is about to continue the story, and as the book is read this proves indeed to be a key to its interpretation. The Person presented in the Gospels is seen again on every page of this second treatise. The kingly Christ is reincarnate in kingly men, who conquer as they go. The serving Christ is reproduced in a multitude of serving souls. The ideal Man is found in multitudes who manifest a type of life such as the world had never seen. The manifestation of God is continued in those who, being "partakers of the Divine nature," show forth the excellences of Him Who called them out of darkness into light.

This, then, is still the story of the Christ, no longer limited and localised, or, to use His own word as recorded by Luke, "straitened," as He was in the days of His sojourn among men, but proceeding in spiritual power through the ever-increasing number of His saints to do the work of God and teach His will to men.

I turn to the Epistles. We are told to-day that it is necessary to go back from Paul to Christ. I declare that this is impossible, because Paul never departed by a hair's-breadth from Christ. In the Pauline statement of truth concerning Christ there is nothing out of harmony with the presentation of His Person in the Gospels and the revelation of His power in the Acts. It is perfectly true that there are some things in the writings of Paul which had local reference, but these also reveal principles. Everything of systematic teaching found in the Pauline writings may be traced to the teaching of Jesus. The recorded words of Jesus were always simple, but never with the simplicity of superficiality. So profound were they that exposition has never been able to exhaust them. I believe that there is yet much more light and truth to break forth from His words. That is to me an argument for the lonely splendour of His Personality; and so is the fact that in the Epistles we have unfoldings of His meaning, and that rightly interpreted they are in perfect harmony with His teaching, revealing at once the sublimity of His words, and the value of these writings. I affirm that all the writings of Paul and Peter, of James and John, and that of Jude, are but expositions of the teaching of Jesus by the inspiration of the Holy Spirit, according to His promise made in the Paschal discourses. The proof of this must be sought in a study of these writings in the light of the things He said.

Let me take one illustration. I am told that the Church is a Pauline conception. There is an element of truth in that statement, for it is certain that he himself considered that he was specially a steward of the mystery of the Church. But in the two or three brief sentences which Christ uttered concerning His Church there is the germ of all the system which Paul taught. The words of Jesus at Caesarea Philippi were full of suggestiveness. The great movement of His propaganda was at an end. Gathering His disciples about Him, He inquired, "Who do men say that the Son of man is?" We are familiar with the answers they gave, and with the fact that they did not satisfy Him. He made His appeal directly to them: "But whom say ye that I am?" Peter's answer was complete: "Thou art the Christ, the Son of the living God." Then immediately He spoke of His Church: "I also say unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of Hades shall not prevail against it."

Notice carefully that in this statement there is a two-fold declaration. First, "I will build My Church." In the Corinthian and Ephesian letters Paul has described this Church, showing how it "groweth into a holy temple in the Lord." But Christ had said everything when He declared "I will build My Church." Second, "the gates of Hades shall not prevail against it." This does not mean, I will build it so strongly that the gates of Hades cannot overthrow it. That would be a false figure, for an attacking city does not carry its gates with it. In the first declaration He has said that His Church will be impregnable. What He builds upon rock foundation no force can overthrow. In the second he reveals the fact that the Church is to be an aggressive force; and with the far-sightedness of the Master Campaigner, He surveys the whole field of conflict, and referring to the last enemy, declares, "the gates of Hades shall not prevail against it."

Paul subsequently described the conflict of the Church, declaring, "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places," and he charged us "to stand . . . withstand . . . to stand." But all this was included in the Master's vision, and the final standing was indicated in the declaration that the "gates of Hades shall not prevail against it."

This is but an illustration of the fact that all the essential truths elaborated in the Epistles are to be found in unified form in the words of Jesus which have been recorded for us in the Gospel narratives.

Turning finally to the Apocalypse. Its opening phrase is a revelation of its supreme value; "The Unveiling of Jesus Christ." Amid all the

mysterious imagery of living ones, and viols and trumpets and seals, One Person is manifest. It is He to Whom we were introduced in the Gospels, Whose spiritual power was revealed in the Acts, and Whose teaching has been unfolded in the Epistles. Here He is seen in a majesty and glory which are full of beauty, "girt about at the breasts with a golden girdle," with many diadems upon His brow, affirming, "I am Alpha and Omega," announcing, "I make all things new," and assuring His waiting ones, "I come quickly."

Thus the New Testament is the Book of the Christ.

II. Again, the Christian religion is the religion of the Christ of the New Testament. Through nineteen centuries the Christian religion has steadily and surely grown. Through many vicissitudes, and like the incoming tide, by ebb and flow, it has advanced in spite of all outside opposition, and in spite often of internal failure. This advance has, until now, been the advance of the religion of the Christ which the New Testament presents. If by the use of the past tense in that statement I seem to presuppose the possibility of some new interpretation of the Christ superseding the old, I can only say that I have no such hope—or fear.

If for any reason there are those who think it necessary or right to attempt an interpretation of Jesus which denies the accuracy of the New Testament records, we can only say that before any such interpretation can be seriously considered it must win its victories. These must be at least equal to those already won. When it has, not in isolated instances merely, but in successive centuries, turned sinners into saints, righted social wrongs, transformed national character, freed slaves, lifted womanhood, cared for children, built hospitals, then, and not till then, will it have demonstrated its right to be put into comparison with the religion of the Christ of the New Testament. And even then it must begin where Christianity began, with pagan or savage people. It cannot be permitted to start on the foundation already laid by the Christian faith as it has been understood until now.

All these victories have been won by that religion which is based upon the New Testament interpretation of the Christ, which declares that He was God incarnate, perfect Man, Saviour by the way of the Cross, and Lord by the resurrection. This is a declaration which defies denial. In every age, among all people, this presentation of Christ has been victorious in changing unfit men into such as have blessed their age and constituted the true strength of social and national life.

It may be necessary—I know not, and I am not careful to know—to find some new religion for intellectual souls who have never sinned—if such there be. This one thing is certain, that during these centuries no other interpretation of Christ has ever attracted men for long, or saved them when it has attracted them; and in a world so full of sorrow and sighing and sin, the only religion which is of any real value is that which begins with the lowest, and is able to transform into the highest.

III. Finally, the propagation of Christianity has always depended upon the testimony of eye-witnesses, which testimony is recorded for us in the Scriptures of the New Testament.

Referring again to the writing of Luke, the one evangelist who was not an eye-witness, it is interesting to notice how carefully he insists that his story is constructed of material supplied by eye-witnesses. At the first, those who had seen and heard the doing and teaching of Jesus recounted the stories. Then some of their number committed these stories to writing. It is granted now that the Gospel narratives as we have them were written earlier than some critics of a generation ago imagined. Sir William Ramsey has shown that the theory which obtained in certain schools for a long time that the Gospel stories were to be placed among the Antonines, is untenable. He says, "No person, who is capable of appreciating the tone and thought of different periods, could place the composition of any of the books of the New Testament in the period of the Antonines, unless he were imperfectly informed of the character and spirit of that period; and the fact that some modern scholars have placed them (or some of them) in that period merely shows with what light-hearted haste some scholars have proceeded to decide on difficult subjects without acquisition of the knowledge imperatively required, before a fair judgment could be pronounced. . . . The idea and narrative of the birth of Christ could not be a growth of mythology at a later time, even during the period 60-100 A.D., but sprang from the conditions and thoughts, and expressed itself in the words of the period to which it professes to belong." There can thus be no doubt that some of these stories were written by the very men who saw the things described. These written records of eye-witnesses became the accepted chronicles of facts concerning the Christ, and subsequent preaching and teaching of the Christian faith depended upon their accuracy.

Thus through every century, either by speech or in writings, the story of eye-witnesses has been the means by which the victories of the Christ have been won. Wherever in the process of history these writings have been lost, or hidden from men, the moral effect which their preaching produces has been lost also. We speak of the dark ages. What was the reason of the darkness? The withdrawal from the people of those writings in which the story of the eye-witnesses is to be found. The central fact of the Reformation—the blessed and glorious Reformation—was the restoration to the people of these stories of the eye-witnesses, the records of the Christ. With their restoration the lost moral values were restored. To this contention it has been objected

that in those dark ages there lived some of the finest saints that Christianity ever produced. But it must not be forgotten that they were such as lived in the monastic establishments where they had access to the Writings, as their own writings testify. If to-day, by any process, we lose those Writings, we shall certainly lose the moral values which have been created by them. So surely as the people are robbed of the Scriptures—whether by a new priestism of scholarship which declares the plain man cannot read his Bible, or by denying their truth—they will be robbed of the moral force which has made and uplifted them.

These moral victories demonstrate the accuracy of the New Testament records. If the records be destroyed, the victories cannot. History cannot be unwritten. Then, if indeed the records are either a fiction or a fraud, or both, we are face to face with an impossible situation. The greatest force which the world has ever known for individual salvation, for social renewal, for national ennoblement, has been generated by the perpetual proclamation of statements which are untrue. Truth has flourished by the persistent repetition of a lie. Righteousness has triumphed by belief in a fraud. That would be a greater miracle than any the Bible records. The supposition is impossible. The nature of Christian triumphs is such as to set a seal upon the New Testament which cannot be broken.

II.

HIS RELATION TO THE OLD TESTAMENT

We may now turn to a consideration of the relation of Christ to the Old Testament. It is necessary, however, to state that this second half of our consideration is directly dependent upon what has been already advanced. If the historic accuracy and consequent authority of the New Testament be denied, nothing I now say will be conclusive. If, on the other hand, they are accepted, we may make our appeal to the New Testament concerning the relation which Christ bears to the Old.

This consideration I propose to divide into two parts—

i. Christ's testimony before His Cross.
ii. Christ's testimony after His Resurrection.

i. Christ's testimony before His Cross. The whole life of Jesus was conditioned by the law of the Old Testament Scriptures. The ceremonies connected with His birth—His confirmation as a boy of twelve, His relation to the Sabbath day, His use of Jewish feasts—all prove that His life was by training, and ultimately by choice, amenable to that law. From His first recorded word through all His subsequent doing and teaching it is evident that He recognised the Divine authority of the Mosaic economy. Under stress of temptation He rebutted the attacks of the foe by standing squarely within the law as given by Moses. His every quotation in answer to the suggestions of the devil was taken therefrom.

During the period of His public ministry He never called in question by a single word the authority of the Old Testament. More than once He corrected prevalent misrepresentations of its meaning, but His teaching was constantly based upon its declarations. Indeed, it is in accordance with the strictest accuracy to say that He said nothing which had not already been written in the Scriptures of the Hebrew people. All He taught was new, but its freshness was that of interpretation of truth, and its redemption from the wrong which had been done to it by those who had never rightly understood it. His actual quotations from, and allusions to the Old Testament, were constant. Out of the thirty-nine books, He quoted in the course of His ministry from twenty-four, in words actually recorded for us. Approximately, there are to be found sixty-six quotations from, or allusions to, the Pentateuch, forty from Isaiah, thirty-six from the Psalms, and twenty-two from Daniel—yes, positively from Daniel! There is no escape from the conviction that Jesus treated the Old Testament as Divine, and therefore authoritative.

This is admitted by those who are not prepared to admit that the Old Testament ought to be looked upon as the Word of God. Their explanation of Christ's attitude is a remarkable one, and involves a conception of Christ which is in itself out of harmony with the revelation of the New Testament. They declare that He was in human life merely a child of His age. I think it is sometimes well to translate a statement like this into the rougher language of greater clearness, and therefore I affirm that this means that His attitude to the Old Testament was due to His ignorance. I do not think I am unfair when I so interpret such an attitude. Several years ago, in conversation with one holding that view, I put the following blunt question, "Do you really believe that in these matters Jesus of Nazareth knew less than—let me say for the sake of illustration—Cheyne?" Without hesitation he replied, "Yes, I certainly hold that modern scholars know more on questions of authorship than Christ could know."

Of course from the standpoint of my Christology such a statement makes further discussion on biblical subjects impossible. That is to say, there is a prior question which must be decided—that, namely, of the Person of Christ. This statement will be granted as true by all; therefore I am compelled to turn for a moment to that subject.

This interpretation of the attitude of Christ to the Old Testament is based upon a theory of the Kenosis. It is impossible fully to discuss that theory in the course of what at most can only be a passing reference. Nevertheless it is equally impossible to entirely pass it by.

The theory is based upon an interpretation of something written by Paul. I am careful to say that it is based upon an *interpretation*. I should more accurately describe my own conviction by affirming that it is based upon a *misinterpretation*.

I am careful, therefore, not to say that the theory is based on something which Paul wrote. In the Philippian letter occur those familiar and sublime words, "Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross." The theory of the Kenosis is based upon an interpretation of the meaning of the declaration, "He emptied Himself." It declares that this means that He abandoned Deity, and became human merely. Therefore it is contended He knew no more than the men of the age into which He came.

It is with this interpretation I join issue. I deny that Paul intends by the declaration "He emptied Himself" to convey the idea that He laid aside His Deity. Throughout the whole of this passage one Person is before the mind. He is the same essentially, before the emptying, in the stupendous act thereof, and subsequently. "He emptied Himself," but He did not cease to be Himself.

What, then, is the meaning of the declaration? The answer will be found in the occurrence of the word "form" before and after the declaration. "Being in the form of God," "taking the form of a servant," "He emptied Himself" of one form of manifestation, in order to take another form of manifestation. I hold that in the infinite mystery of the Trinity the eternal son is the One through Whom, and through Whom alone, God is ever manifest either in heaven or on earth, to angels or to any created being. I believe that during the period in which the eternal Son was veiled in flesh, heaven lacked, not the presence, but the manifestation of Deity. The Kenosis consisted in the laying aside of the form of manifestation suited to unfallen and unsinning creation; and the taking of that form in which it was possible for fallen and sinning men to see the Father.

Thus I believe that the eternal Son was very Man in the midst of men, and yet other than man. I am quite conscious of the mystery of such a Person, but my inability to explain is not sufficient warrant for the denial of the teaching of the Scriptures, which has resulted in such victories in human history as I have already referred to.

Great as the mystery is, I believe that Jesus of Nazareth was Man, but other than man; was flesh, but also the "Word made flesh"; and that in all His life there was the consciousness of Deity.

If an objection the one isolated passage in which He declared a limitation of knowledge, is quoted, I reply that limitless power admits the possibility of self-limitation. I do not profess to explain, but I am not prepared upon the one and only affirmation of limited knowledge, to base a doctrine of ignorance, when, in all other speech and teaching Christ claimed such Oneness with the Father as to enable Him to speak, never in the terms of doubt or speculation, but always in those of certainty and finality.

It will at once be recognised that holding this view of the Person of Christ, it is impossible for me to believe that He was in any sense ignorant. Therefore His attitude toward the Old Testament settles for me for ever the question of its Divinity.

There is, however, yet another word to be said in this connection. Even if the theory of the Kenosis in the form to which I have referred is still maintained as true, the difficulty of Christ's attitude toward the Old Testament is not removed. He emphatically declared that He spoke nothing from Himself, but only the things which His Father gave Him to speak.

Now I am not proposing to suggest that if the attitude He maintained toward the Old Testament were a false one it was God's mistake. I do, however, declare that if His recognition of the Divine authority of the Hebrew Scriptures was sincere, then if these Scriptures are not of Divine authority He was either insincere or grossly deceived, when He declared that all His teaching was Divinely authorised.

This view of Him is also impossible. He was sinless, and therefore truthful; therefore all He said was by the will of His Father; therefore the Old Testament Scriptures are Divine.

ii. Christ's testimony after His resurrection. I presume it will be admitted that the theory of the Kenosis, already referred to, does not apply beyond the resurrection. We turn, then, with interest to what Christ said concerning the Old Testament Scriptures after the resurrection.

In the Gospel according to Luke we have the story of His walk to Emmaus, and of a subsequent appearing to the disciples, in which stories, His references to the Old Testament occur. On the way to Emmaus, in order to the illumination of the doubting and almost despairing disciples, "beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Thus, after the resurrection, by actual exposition of the Old Testament writings He ratified what He had said in the course of His public ministry concerning them: "These are they which bear witness of Me."

Again, in the midst of His assembled disciples, He declared that His suffering and resurrection, and the ultimate moral issues resulting therefrom, were in fulfilment of the things "written in the law of Moses, and the prophets, and the psalms." That reference to the Old Testament is absolutely inclusive, naming as it does the three divisions familiar to every Hebrew. "The law of Moses" was the inclusive name of the Pentateuch. "The prophets" was the name of the division including Joshua, Judges, the four books of Kings, and all the prophets except Daniel. "The psalms" was the name of the division including the psalter, and

all that remained. These were the Scriptures of the Hebrew in the days of Christ, and these are the Scriptures of the Old Testament as now incorporated in our Bible. Thus Christ, after His resurrection, affirmed the authority of these books by declaring that His work was the fulfilment of their teaching.

In this matter of Christ's relation toward the Old Testament we are compelled to accept one of three conclusions:

I. He was ignorant.

II. He was infallible, but did not think it was important to change popular conceptions of the Divinity of the Old Testament.

III. He was infallible, and criticism is always wrong when its conclusions conflict with His attitudes.

As to the first, I have already given my reasons for believing it to be absolutely untenable. To what I have already said let me add, that if it could be proved that He was ignorant in these matters, it would be impossible to be sure of His infallibility at any point. It has been declared that He was scientifically fallible, but spiritually infallible. That is surely to suggest the possibility that science and things spiritual may be contradictory. It is too late in the day to make any such assertion. The age of the merely physical scientist has passed. Dr. Jowett, in an address from the chair of the Congregational Union several years ago, declared: "We are living in a time when a great and awful dawn is whitening above horizons which have been shrouded in twilight and night, and vast outlines of psychological truth are now appearing." Every one will agree with the accuracy of this statement. Science to-day is recognising the fact that behind matter there is something of which it is but a manifestation. Less than fifty years ago they declared that beyond the material there was nothing. Ages ago Job had declared, "He hangeth the earth upon nothing." The scientists of to-day are discovering the truth of that poetic statement. The final science is the knowledge of that mysterious something which men have designated nothing. In the words of Jesus, "This is life age-abiding, that they should know Thee, the only true God, and Him Whom Thou didst send, even Jesus Christ."

If this be true it is unthinkable that One spiritually infallible, that is, knowing perfectly the final science, should be scientifically fallible.

A child of His age He was, speaking in its simple language, but never inaccurately; condescending to its methods of expression, but never consenting to its false thinking. I believe, therefore, that when He, before and after resurrection, treated the Scriptures of the Old Testament as being of Divine authority, He set a seal upon them which I dare not break, and dare not disregard.

As to the second objection that He was infallible, but did not think it important to change popular conceptions of the Divinity of the Old Testament, I at once dismiss it as involving the view that He was content to allow men to remain in superstition which He could have dissipated by a word.

There is but a third alternative, and I accept it as the conviction of my life, and the inspiration of my ministry. I believe that Christ was infallible, and that whenever criticism questions the accuracy of His attitude, it is wrong, whatever its conclusion may be.

And now a final word. A generation ago Dr. Dale declared that the final battle of criticism would be fought around the Person of Christ. That battle is now in process. As at the beginning, so at the close, I decline to charge the men who differ from me with insincerity, or with lack of devotion to the Christ, as they see Him and know Him.

I do, however, most unhesitatingly affirm that the Christ presented in what is popularly known as "Modernism" is not the Christ of the New Testament.

I am convinced that, sooner or later, it will be well for all of us that we understand clearly that the true line of division between us is created by our attitude to the Bible.

Those who do not believe that it is the infallible Word of God must be left free to work out their own theory. In all probability theories would be the more correct word. I do not know. I am not proposing to accompany them, but am prepared to treat them with every consideration and respect so long as they refrain from bitterness, and from attempting to build the superstructure of their new religion upon the foundations laid by those who have believed in the Christianity of the New Testament.

The hour has surely come for the formation of a new covenant of such as accept the authority of the Christ of the New Testament, and therefore of the Bible, as final. In such a covenant there would be room for diversities of interpretation, but none for the destruction of the Scriptures.

To those of us who still believe in the Bible as the final and infallible Word of God, there remains the Christ of virgin birth, of virtuous life, of vicarious death, and victorious resurrection; and with all confidence we may go forward with our work of seeking and saving the lost. The victories of nigh two thousand years, which are also the victories of the present hour, will be continued.

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Faith and Order: The Lausanne Conference

THE Conference at Lausanne on World Faith and Order (August, 1927) was perhaps the most remarkable gathering of Christians—certainly the most comprehensive—that has been held for a thousand years. The Conference represented the Anglican Church; the Greek Church; the Baptist, Congregationalist and Presbyterian Churches; the Methodist Churches; the Society of Friends; the Lutheran Churches; the Moravian Church; the Old Catholics; and the new United Churches of Canada and Northern India. "In the rending of civilisations and the toppling of nations in the Great War," says Canon E. S. Woods, "with the moral foundations of Christendom seeming to crack and sag, amid the stark realities of life and death, the divisions between the Christian Churches suddenly looked indescribably pretty." And it was a golden dream that hovered over the little Swiss township. "The vision that rises before us," says the Conference, "is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ." Again and again the Conference stressed the last prayer of Christ:—"that they may all be one; that the world may believe that thou didst send me" (John xvii., 21).*

Now the first fact that emerges, and one (to a prophetical student) of extraordinary interest is that, despite the combined honeycombing of Criticism and the enormous growth of Sacerdotalism, the faith of the Churches still remains fundamentally Christian. "Notwithstanding the difference in doctrine among us," says the report, "we are united in a common Christian Faith which is proclaimed in the Holy Scriptures and is witnessed to and safeguarded in the Œcumenical creed, commonly called the Nicene, and in the Apostles' Creed, which Faith is continuously confirmed in the spiritual experience of the Church of Christ."

The substance of their Faith the Conference thus describes in its own words:—"In the fulness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth"; "He has brought to us forgiveness of sins"; and "the Gospel is the call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ." Since it is impossible for a soul, or a group of souls, to believe with the heart what the Apostles' Creed states, and not to be regenerate, the Creed of Lausanne is the Creed of Christ.

Hardly less vital and critical is the Conference's definition of the Church of God, which, though perhaps lacking in fulness and precision, is substantially true. "The Church as the communion of believers in Christ Jesus is, according to the New Testament, the people of the New Covenant; the body of Christ; and the Temple of God, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." Moreover, one statement—incalculably the most important issued at Lausanne—comes with surprising force and joy:—"We desire to leave on record our solemn and unanimous testimony that no external and written standards can suffice without an inward and personal experience of union with God in Christ." Thus we reach a fact of capital importance. So far as the Conference correctly represents the Churches—and the more so, as in the nature of the case the movement for reunion is the work of the liberal section of the Church rather than the conservative—what the Conference stands for (as apart from the Church of Rome, which refused to participate,† and the Greek Church which declined to endorse all but one of the Reports) is still the Church of God on earth.

Nevertheless, in spite of the noblest intentions and magnificent patience, the Conference wrecked—for wreck it did—on the very rock it was summoned to dynamite. The Conference has missed—like every Christian group, in practice if not in theory, for two thousand years—the extraordinary

* The saintly Archbishop of Canterbury spoke a touching word recently. "An old man, as the journey of life along which he has passed grows longer and as his locks look from the altitude of years upon the plains he has trodden, finds the numbering there less formidable than they used to seem, and the unity of the whole is the more apparent vision."

† "The reserve," says the Anglo-Catholic will be veiled on the Pope's attitude towards us and his official attitude towards the Conference was very sharp. The one was irresistibly benevolent, the other irresistibly right."

simplicity of Apostolic Catholicity: namely, that the Church is simply the aggregate of all souls re-born, from whose fellowship none may be put out for error, much less for differing church government.* The total disappearance of the miraculous texture and polity of the Apostolic Church makes any binding authority of *uninspired* Orders, deeply fallible and mutually intolerant, unscriptural and impossible. But the Conference not only imposes the authority of Bishops, but also makes Episcopal government an indispensable vital of a reunited Church; *and in this very act is guilty of schism*, so prepetuating the schisms of two thousand years. For it is a startling fact that even when Apostles were present and in full authority, fellowship with them was commanded (Acts ii. 42), but disciples who refused their fellowship, or even challenged their apostleship, were not unchurched. The churches of Asia repudiated the fellowship of Paul (2 Tim. i., 15), and a group of believers at Corinth denied his apostleship (2 Cor. xii., 2), without his excommunicating either the one or the other; and when Diotrophes wickedly excommunicated the Apostle John (3 John, 10), *John never excommunicated Diotrophes.* The enormous drop from inspired and miracle-gifted Apostles to ordinary bishops makes excommunication for the refusal of the fellowship of bishops, when excommunication for the refusal of the fellowship of Apostles was forbidden, a *reductio ad absurdum*.

From this point onward it is difficult to see how the reunion can escape the goal of Rome. For the seeds of Rome are embedded in the Report. "We hold," says the Conference, "that the Sacraments are means of grace through which God works invisibly in us"; and "we testify to the fact that the Christian world gives evidence of an increasing sense of the significance and value of Sacraments." Here is its pronouncement on baptism. "We believe that in Baptism administered with water in the name of the Father, the Son, and the Holy Spirit, for the remission of sins, we are baptised by one Spirit into one Body." Since this is not baptism following faith, if it is not baptismal regeneration, it *deludes* it, and must logically close in it; for in the long run it will be felt to be a weak theology which insists on conversion after an act of the Spirit which has already incorporated a soul into the body of Christ. A reunion movement thus initiated and that sets out to include, compulsorily, an historic Episcopate which consists of priests offering the Mass can hardly escape the message Pope Pius IX. sent through Dean Stanley to Dr. Pusey: "When you see Pusey, tell him from me that I compare him to a bell which rings in order to invite the faithful to enter the Church, but itself remains outside."†

As we should expect of so great a miscarriage in the mind of God's Church, we find that the Spirit's careful system of warning lights is wholly ignored. For the Conference the prophetic page simply does not exist. The future is merely a lump of clay to be moulded exactly as we choose. Now in this blank on prophecy the modern Church shows a mind widely diverse from her Lord's. Christ's warnings of the end are profuse and sombre beyond all other warnings in Gospels or Epistles; and the greatest of all prophetic books, charged with appalling thunders, is described as *His* Apocalypse (Rev. i., 1) given to us by an Angel through John. Had the Church some conception of the imminent future, visible unity might still be a wise ideal; but its practical handling would be profoundly modified in view of holocausts of martyrs yet to be offered up by a Roman Church once more regnant,—a sapping of creeds so profound as to lead to a world-wide crash of faith,—a subtle Gnosticism that will re-introduce the deadly virus of heathen faiths,—and the pure in all the Churches fatally threatened between the upper and nether millstones of pagan Empire and murderous Anarchy. Advancing with a blank mind utterly unwarned, the Churches move through a dense fog which completely conceals the precipice falling sharply ahead, a fog which deadens the roar of horrible cataracts.

D. M. P.

*It is the fatal transference of the Benn from the Pavilion of Cloud to the Upper Room that has been the source of all the schisms in Christendom. For no sins except sin specified immoralities (1 Cor. v. 11) are we permitted to separate from fellow-disciples, doubtful, ignorant, disappointing, to a degree, though they may be. To enforce a perfect church (even if it be so) as a test of a spiritualism of the Body of Christ is contrary both the will and the permission of God. Erring believers go to a far graver judgment than that of their peers.

†For a powerful opposition at least before any withdrawal and voluntary submission to the Papacy. "Does any sane Episcopalian," Dr. Charles E. Jefferson asks, "imagine that all sincere American church members are coming around to accept the doctrine of Apostolic Succession? Not while the world stands will they do it. Can any one in his right mind suppose that the vote of thousands of non-Episcopal churches in this country will ever ask to be ruled at the hands of Episcopalian Bishops? Never is such a miracle likely to happen."

The Roman Catholic Martyrs:

A TANGLED PROBLEM

By J. W. POYNTER

THE questions concerning the struggles of the English Reformation period are coming more and more into discussion, not only as a result of the Prayer Book revision, but also on account of the vigorous propaganda of the Roman Catholic Church. One of the questions concerns the deaths of the Protestants and Roman Catholics who were executed in those times. The Roman Catholic Church honours many of the latter as martyrs. In a little book (*The Elizabethan Persecution; Did its Victims Suffer for the Old Faith of England or for Treason?*—by A. Hilliard Atteridge; Harding and More, 2*s.* 6*d.*), the case of those martyrs is very ably advocated on the basis that they "suffered not for sedition or treason, but for matters of conscience and religious belief and practice." The book is a very able and temperate piece of work, and deserves careful consideration.

"RELIGION" AND "POLITICS"

Mr. Atteridge argues that, at the close of the Middle Ages, monarchy had reached a high pitch of power at which it encroached on religious rights: "Luther (was) a champion of autocracy"; that the "treason," alleged against the Roman Catholics, was not treason in a true sense, but was artificially interpreted as such as a result of that encroachment; that Roman Catholics who were executed for actual rebellion against the *civil authority* of Elizabeth, are "not claimed as martyrs"; that, of those who are so claimed, some asserted their civil loyalty. "This was essentially a persecution for religion and matters of conscience. The fiercer persecution of later years in the Queen's reign developed out of it, and was intended to counter and bring to naught the efforts presently made to provide for the Catholics in England the ministrations of the priesthood, Mass and the Sacraments" (p. 39).

The main defect in Mr. Atteridge's able book seems to be a lack of realisation of the *political* aspects and of the "deposing power" of the Pope. He says (p. 35) that "the Pope had recognised Elizabeth's accession"; but is it not the fact that (as Lingard, "Hist. of Eng.," vi., 3, said) the Pope said that "if Elizabeth were willing to submit to his arbitration, she would receive from him every indulgence which justice could allow"?—that is, Papal recognition of Elizabeth depended on her submission to the Papal deposing power.

Mr. Atteridge's case rests on clearly distinguishing between "religion" and "politics"; but was that distinction possible in those days? Henry VIII. and Elizabeth encroached on religious territory; but the Papacy encroached on civil territory. The two were largely co-terminous; you could not go on one without going on the other. Elizabeth could not have reigned with Papal recognition except by submitting to Papal decision whether she had a right to reign at all; and, if she reigned as an independent sovereign, it was necessary for her to reign with the support of Protestants: *i.e.*, by reforming the Church. Even apart from purely religious issues, therefore, the reformation of the Church was unavoidable if England was to be politically independent; and that reformation led, in 1570, to Pius V.'s bull deposing the Queen, and subjecting all Roman Catholics to "anathema" if they gave her any allegiance or obeyed any of her "laws or mandates." Thus, from the very moment of Elizabeth's accession, the "deposing power of the Pope" was a cardinal factor in the situation. Mr. Atteridge's book seems to fail to realise the full significance of that power. Whatever its origin, it had grown up,

during centuries, as an outstanding factor in European life. It had come to this: sovereigns had to rule by recognising the Pope as their superior, or else by being at war with him. It was impossible to separate "politics" from "religion." Mr. Atteridge says (p. 51) "Catholics rightly distinguished between these spheres of right." How could they? They *tried* to; but it could not be done. He says (p. 59) that "the missionary priests came to England with instructions that they were to hold aloof from politics." What was the use of that, when the "deposing bull" was in force, rebellions were stirring in Ireland, plots were afoot all around, and foreign invasion was threatened? Mr. Atteridge says (p. 67) that the government continually tried "to entrap" prisoners as to what they would do "if the Pope were to invade England. Would they oppose him? Tudor justice disregarded the principle that no man can be bound to incriminate himself." But!—the Pope had declared Elizabeth dethroned, and placed "anathema" on all who obeyed her; how, then, was such a question unfair? By canon-law all Roman Catholics had been made *ipso facto* presumptively disloyal; individual proof of loyalty could, then, justly be required.

A CRUEL DILEMMA

Mr. Atteridge's book is worth study. It is calmly and excellently written. It shows how unwilling many Roman Catholics were to be disloyal, and how many strove to be loyal in civil matters while rejecting the heretical (as they deemed it) religion; but the governing fact remains: the excessive political claims of the Papacy had made it then impossible for kings to reign except either by consent of the Pope (which involved extermination of Protestants wherever possible, and toleration only temporarily and when extorted by arms, as in France), or else by war with him (which involved all Catholics in disloyalty, even against their desire). It was a pity; but such were the facts. Mr. Atteridge shows in detail that Elizabeth's government proceeded against the priests as priests, and against the Roman Mass, religious conversions, articles of devotion, etc., even apart from direct civil treason. True!—but why? The circumstances of her accession made it unavoidable to reform the Church (even if such reform had not been desirable in itself); such reform made illegalisation of characteristic Roman doctrines and offices necessary. Politics and religion were mingled beyond separation. Even so, no Roman Catholic was executed by Elizabeth's government until the deposing bull of 1570 made acute the basic problems of definite treason. It was a pity; but such were the facts. Perhaps in the future the Papacy will give up even what still remains of its undue temporal claims. When that occurs, the way will be open for a greater reunion of Christians: even as civil peace between Catholics and others has resulted from such claims as those of Pius V. having been rendered impotent.

We may here notice an argument which is constantly heard: that the deposing Bull was never "properly promulgated" in England, and therefore English Roman Catholics were not bound by it.

Surely the Bull itself disposes of that contention! It said, "We declare her (Elizabeth) deprived of her pretended right to the kingdom . . . . We command all noblemen, subjects, people, and others aforesaid, that they presume not to obey her, her monitions, mandates, or laws; and those who do so we involve in the sentence of anathema."

Could anything be clearer? The Bull, moreover, *was* promulgated in England, by being fixed to the Bishop of London's gate by Felton. Is it argued that it was inoperative until officially proclaimed by the English public authorities? That would mean that it could not operate till it had finished operating: a nonsensical statement! In any case, it would have been promulgated the moment Catholics got power; hence it was a deadly menace, and made it inevitable to assume a "Papist" a traitor unless he definitely repudiated the Bull. Was the Government to wait till three-parts defeated, before it took the Pope to mean what he said?

Nations and their Rulers

(Notes of an Address)

By Rev. W. Y. FULLERTON, D.D.

I.

I want to suggest five thoughts, and only suggest them. The first is that this is God's world. It is not the devil's world. I know that he is called in Scripture "the prince of this world," and that we are told "the world lieth in the wicked one," but that is only in reference to those who have yielded themselves to the devil's mastery. When the devil told Christ that he would give Him all the kingdoms of the world, it was a bit of pure impudence, because they did not belong to him. I prefer to think that the motto on the Royal Exchange is the best, "The earth is the Lord's, and the fulness thereof." It would be idle for us to come and pray for nations and rulers if we did not believe that God had authority in His own world.

In the Queen's Hall on November 22nd next we shall commemorate the Tercentenary of John Bunyan. I hope that a great many of us will go back to Bunyan's works and read them—not only "The Pilgrim's Progress," but "The Holy War." If you read that great allegory, which competent authorities tell us would be the greatest allegory in the language if "The Pilgrim's Progress" had not been written, you will recognise that Mansoul about which it speaks belongs to Emmanuel, though Diabolus for the time being occupied it.

II.

The second thing is, that nations and rulers are of God. It is no accident that people are divided. They are divided that they might be more firmly united. If you look on the various races of men, judged by the colour of the skin alone—black, bronze, yellow, red, olive, white—they are different, and yet they are all dwellers in God's world, and God "hath made of one blood all nations of men to dwell on the face of the earth." The rulers among men, even bad rulers, are ordained of God. It is better to have a government of any sort in a country than none; even a bad government is better than anarchy. The apostle writing to the Romans in a time when Rome had an atrocious government, says that the ruler "is a minister of God to thee for good." "They are God's ministers, attending continually upon this very thing," he says. So, while rulers are in authority, it is for Christian people to recognise that they are in authority under God, and God can quite easily depose them if He so will, or change their mind to do that which is fitting. We have been told, in circumstances we shall never forget, "Patriotism is not enough." We thank God we belong to our own nation. God has greatly used the British Empire and we are all one people, in spite of our apparent differences. We believe He will use it still, to give rather than to get. But nationalism is not enough; we must add to nationalism neighbourliness—I will not say brotherhood, because that may mean either too much or too little, but neighbourliness. We live close together and must live wishing each other well.

III.

The third thing is that nations need our prayers. They need our prayers as nations, because the welfare of a nation depends not only upon its government, but upon its temper. Nothing can alter temper like prayer, nothing can alter temper but the Spirit of God. I was touched to the quick recently in reading that book by John Oxenham, entitled "The Man who would Save the World." It is a bold story. The man who would save the world brings about disarmament of the whole of the nations by simply teaching the people to pray a

prayer, which he puts in a remarkable way. The prayer is:

"Father in heaven,
We pray Thee to send into our hearts,
And into the hearts of all men everywhere,
The spirit of the Lord Jesus Christ."

When that was accomplished everything happened in a most wonderful and sudden way. If only that could be, I think it might relieve all our difficulties. Certainly that can never be, unless we begin to pray, unless others begin to pray, and when they do begin to pray we shall soon see a new Work of God upon the earth.

IV.

The fourth thing is, that we have had encouragement in the past to believe that God answers prayer for nations. I have lately come back from South Africa. In the early part of my stay there the feeling between the British and the Dutch was exceedingly acute. It was over the Flag question. It seems to us a trivial question, but it meant to them a great deal, it meant their national honour. They were not content to have the Union Jack only. In private the talk was already of civil war. But one day all was altered. No doubt there were political reasons for the alteration, but there was a deeper cause. The Women's Christian Temperance Association for South Africa ordained a Day of Prayer, made a call for prayer, and next day it was announced that a compromise had been arrived at, and harmony prevailed. You may think that was accidental, but if you believe in prayer, surely you can see God in it. In our own land the unexpected vote against the Revised Prayer Book certainly was an answer to prayer. I know, some people think it was a great blow to the Church and to religion. But I do not think that anything that helps Evangelicalism is going to interfere with religion. So we may believe that God does hear prayer, concerning public affairs, as well as private interests, in spiritual outlook.

V.

If the world is God's world, if nations and rulers are of God, if prayer is needed and if prayer has been heard, then the fifth thing surely is, *Let us pray*. If we pray, let us pray for peace, for the peace of all men. Industrial peace—thank God, there are signs of that; national peace—thank God, there are signs of that; international peace—in various directions there are hints of methods proposed to bring about disarmament and peace. Let us uphold all these movements, and it is for you and me to pray that the temper and atmosphere may be so changed that the *right* thing may be easily seen and swiftly accomplished.

I recall an incident which happened years ago in Leicester when I was a minister there. There was going to be a great Sunday School festival, and they were practising for it—an immense choir of children. There was a man who knew his job leading them. I went to hear the rehearsal, and there was one verse, the last line of which was given with tremendous emphasis, and greatly impressed me. After the other part of the verse had been beautifully sung the last line came like a thunderbolt. This was the verse:—

"Thou Who art beyond the farthest,
Human mind can scan,
Can we know that Thou regardest
Prayers of sinful man?
Can we know that Thou art near us
And wilt hear us?
Yes, we can."

If we believe that, *then we can pray*.

"I have always been loyal to the great ideals of the Evangelical Alliance. I absorbed them from Rev. C. M. Birrell, of Pembroke Chapel, Liverpool, in 1870. He was one of the founders."

Dr. F. B. MEYER.

Reunion Notes.

The Primate on the Rejection

It was a pity that the Primate, when he addressed the Church Assembly on the situation caused by the rejection of the Deposited Book, did not rise to the height of a great occasion. Had the Archbishop spoken for himself alone the tone and manner of the speech would have been different. The existence in the House of Bishops of a Cave of Ecclesiastical Bolshevists who wished to defy Parliament and throw down the gage of battle to the House of Commons forced his Grace to use adjectives that are foreign to his character and to indulge in the rebuke of men as conscientious and, may we be permitted to say so, as well informed as to the meaning of the Deposited Book as the Bishops themselves. Without meaning to be so, there has been a certain Episcopal arrogance, which has distressed many Churchmen and Nonconformists who deeply respect the Bishops. It has been assumed that they alone are able to pronounce what is true and false in doctrine, to determine the limit of comprehension in the National Church and to be possessed of the right to make and dispense with forms of worship. Judging from recent utterances, the authority and power of the Episcopate is such that we sometimes wonder why the attempt to revise the Prayer Book was ever made. It could have been done either collectively or individually by Diocesans. The Archbishop of Canterbury knew what had been claimed by extremists amongst his suffragans, he was aware of their capacity to give trouble, and therefore lapsed from his normal avoidance of question begging epithets. The opposition to the Book was neither factious nor self-willed; it did not arise from obstinate illiberality and narrowness, but from the deep conviction that the Book taught doctrines that have no support in Scripture, and are opposed to its plain meaning. Cannot we be given credit for honesty in our statements?

The Archbishop's Resignation

The Archbishop of Canterbury was the strongest argument in support of the Deposited Book in the minds of a great number of Evangelicals. They felt that as long as he was at the helm the Book would be faithfully interpreted. As the, so to speak, final Court of Appeal, Bishops would approach his Grace on the line of action they should pursue in definite cases, and his opinion would have enormous weight. The years immediately following any great change of law are the most critical, and with Dr. Davidson in office the interpretation of the Book would not have been too elastic to be inconsistent with some continuity with the past. Another Archbishop would look upon matters from a different angle, and no one can tell what might have taken place. We see to-day the present Book interpreted where it is most explicit in a way irreconcilable with its text or its history. The Deposited Book is admittedly ambiguous in certain respects, and these ambiguities give place to decisions that may easily be contradictory among the most honourable men who desire to do their duty. Many hesitated to go forward in their support of the Book in the face of his Grace's resignation. This is intelligible and had something to do with the general relief felt on the publication of the Division in the House of Commons. Diocesan Bishops have pasts like other men, and these pasts did not always inspire confidence in their universal soundness of judgment.

A Great Archbishop

We believe that there is not a reader of these notes who does not sympathise with Dr. Davidson, who believed in the Deposited Book and thought it would have been a great step in the restoration of Church Order. For some reason or other, hard to understand, the House of Bishops believed that the Book would receive Parliamentary approval, and were intensely disappointed on the revelation of the depth of opposition to their proposals. They entirely miscalculated the feeling of the National Church and the Country, and their depression on the failure of their Book was extreme. On no one has the sorrow and disappointment pressed heavier than on Dr. Davidson, whose influence among his brethren was unique. He lays down his high office in his eighty-first year, having completed a quarter of a century as Primate of All England. No person with even a slight knowledge of the work he has done can withhold admiration from his devotion

to duty and ceaseless labour in the presence of intermittent ill-health. His task was not easy and he did what he believed to be right. We sincerely hope that the Memorial that is being collected to give him that ease in his retiring years which all wish him will be worthy of its object, and that future generations will see in Lambeth Palace a visible monument of the esteem in which he is held. The controversial years through which he has passed have not diminished in any way the regard felt for him by all who love a high character unselfishly giving itself to unremitting toil for holy ends. And all agree that Dr. Davidson has shown himself to be the possessor of consecration to the service of Christ and His Church.

An Unexpected Danger

Nothing has more surprised the average Evangelical than the stress laid on Fasting before taking the Communion by a large section of the Church of England. The custom runs in the teeth of the institution of the Lord's Supper and the practice of the New Testament Church. It can be historically traced as a fast of obligation to the growth of the doctrine of Transubstantiation in the Unreformed Church and is repugnant to the common-sense of millions of earnest Christians who retain the regard for New Testament teaching. Frankly they cannot understand it. The Rubric in the Book rejected on June 14th states that to receive this Holy Sacrament fasting is an ancient and laudable custom of the Church and "such preparation may be used or not used, according to every man's conscience in the sight of God." We believe that it was the wish of the Bishops to leave the Fast an open question to be determined by every man in accordance with his conscience. Now the casuist steps in and determines what the meaning of the Rubric is. We quote a sentence from the opinion of the leading writer on these problems: "The Rubric declares the custom to be existent, ancient and laudable, and that would be sufficient to establish its obligation in all cases, with the exception of those cases that are described as 'moral inability,' *e.g.*, grave ill-health, charity and duty." This means that the normal reception of the Holy Communion must be fasting, otherwise the Rule of the Church is broken, and we have not the slightest hesitation in saying that this would be the interpretation placed on it by those who have shown themselves sufficiently strong to force the hands of the Bishops when they have asserted themselves. Fortunately the Rubric has not the force of law and cannot be appealed to as a binding principle. To us who believe in the liberty of the Gospel there is something hopelessly wrong in the principle it inculcates, and what is worse there is a materialism behind the custom which is revolting. The Church of Rome teaches that no food should be taken for fifteen minutes after communion, as the process of digestion has then begun. After this time food may be freely taken. To such extremes has following the traditions of men which have made void the law of God led the men who teach obligatory fasting communion.

The Coming Struggle

There are many signs on the horizon that we are on the eve of a great conflict which will determine what is the nature of the Church of Christ for members of the Evangelical Churches in this country. We have learned that it is union with Christ that constitutes Church membership, and the pre-Reformation Church held that it is the Church that makes membership of the Body of Christ. The pre-Reformation Church taught that only those episcopally ordained can be said to possess the Commission of Christ which is necessary for a valid consecration of the Lord's Supper. This view is the prevalent opinion of Anglo-Catholics who have been able to force the acceptance of the principle on the Church of England and the Anglican Communion. To-day seven-eighths of the Reformed Church members are attached to Churches that have not the Apostolic Succession, and the Church of England represents the other eighth. Face to face with these Churches are the Greek and the Roman Churches, which lay the utmost stress on the possession of the Succession. The grave questions raised by Kikuyu which provided for the Union of Churches in East Africa were to have been the main subject of discussion at the Lambeth Conference of 1920, and before the Conference met there were steps taken to make it impossible except at the cost of schism to have any part of the Anglican Communion in communion with non-Episcopal Churches unless the Ministers

of the United Church are episcopally delayed. We remember what happened. The immediate question was shelved and the warm-hearted "Appeal to all Christian People" was issued. The discussions on this Appeal proved that the words, "The Commission of Christ," are ambiguous, and their ambiguity involving, in the minds of many Bishops, Episcopal Ordination by all who consecrate the Lord's Supper, proved the practical death warrant of the Appeal, which has been powerless to bring about Reunion in any part of the world. It has led to fresh complications and to no real advance. Nay, more, it has caused schemes of Reunion to get hung up until the Lambeth Conference meets in 1930.

The Urge to Reunion In all parts of the Mission Field where Evangelical Missionaries work there is an increasing determination to bring to an end the denominational inheritances of the West and to frame the Constitution of a United Church that will show a common front in the struggle with non-Christian faiths and the ever-growing menace of Materialism and Secularism. We are informed that whether Lambeth agrees or disagrees, Reunion will take place in certain Mission areas, and in other areas where Reunion will be stopped by an adverse Lambeth decision, the Church of England Missions will have to dwell in greater isolation. When the Kikuyu discussion was at its height and public opinion in all the Churches showed itself opposed to the policy of exclusion, certain influences were brought to bear on the keen leaders of the National Church advocates of Reunion and they kept silent to the injury of the whole movement. Now the problem will become acute during the next two years, and it is necessary for all who value Christian unity to see that nothing will be allowed to interfere with their advocacy of the New Testament idea of the Church—all one body in Christ sharing equal privileges and grace free from the hand of God without being determined by any special ordination channel. We rejoice to know that many Anglican leaders have declared that they believe the non-Episcopal Ministries to be equally ministers of the Word and Sacraments with themselves, but they are unable under existing circumstances to put their convictions into effect. Dr. Gore says that the day when a non-Episcopally ordained minister celebrates with official cognisance the Lord's Supper in a Church of England Church that day the Anglican Communion will be rent in twain. The sacerdotalist section of the National Church is fully alive to the gravity of the subject and knows full well that the movements for the reunion of the Protestant Churches in the Mission Field cannot be stayed. Its eyes are towards Rome and the Eastern Church, and the question to be settled is whether the Anglican Communion will prefer its kinship with the non-Episcopal Churches or seek reunion with Rome or the East.

A Jerusalem Object Lesson For three weeks the leading representatives of the Home Churches and the Mission Churches lived together and worked together in the closest fellowship on Mount Olivet. On Easter Day last, it was resolved to close the Conference with a great United Communion over which an American Methodist Episcopal Bishop presided. Every one was anxious to know what the Anglican delegates would do—would they join with their brethren at the Table of the Lord or would they walk to Jerusalem and communicate with the Anglican community in that city? For the first time during the concluding days of the Conference the division between the two views of the Commission of Christ became evident, and we learn that the Anglican delegation saw itself faced with either union or isolation. What would be the effect of this in connexion with the great Sacramental Act of Unity and Fellowship which would crown the Spirit of Unity that had drawn the members so close together as the Conference progressed? To the sadness of many the division in Anglicanism became evident. Some joined their Missionary brethren in the Olivet Communion and some went to Jerusalem to the Anglican cathedral. Here we have an exhibition of the two ways in which Anglicanism regards the whole conception of Christian fellowship. Is the action in Jerusalem to be considered typical of what Lambeth will decide? The Church of England and the Free Churches can show by frank discussion of this great matter where they stand. On its decision depends the future of Anglicanism, and we are thankful to think that Evangelical Churchmen and Free Churchmen are united on this great question. Between now and July,

1930, it will be necessary for all who feel keenly on Reunion and are convinced that it must be brought into being in the Mission Fields to be up and doing. Needless to say the World's Evangelical Alliance will do all in its power to foster the spirit of godly union and concord. We are one body in Christ and the non-Christian peoples must be shown what this means.

Petrol v. Pulpit Mr. Lloyd George in his syndicated Article on "The Simple Faith," wrote, "Petrol has declared war on the pulpit, and for the moment it is winning." This striking phrase is true, and is especially true of our young men and women who either in private or public motor cars have contracted the habit of using petrol to carry them from their churches to the country, where, as a rule, they do not attend any place of worship. All our Churches are suffering from the war, and, as the ex-Premier says, the *char-a-banc* is winning all along the line. We have recognised that the forces ranged against Sunday Observance are growing in strength, and we are in the gravest danger of losing the quietness and sanctity of the Lord's Day with corresponding decreases in our congregations and afternoon Sunday Schools. It may be said that "side by side with this wilting of Churchdom there is a striking revival of interest in all that concerns the Founder of Christianity and the mysteries of the hereafter." We wish that it were so. We find articles published that are of human more than religious interest, and questions asked that have a personal appeal to minds that have long ceased to think that the claims of Christ have any demand on them for their acceptance. We are thankful for any betterment in social conditions and criminal statistics that we observe, but we ask—Do the people pray? Do they read their Bibles? Do they cultivate in any way the spirit of worship and dependence upon God when they have ceased to attend His house? We fear that the answer to these questions is in the negative and that there is not only a decay in Church attendance, but in all that we associate with New Testament Christianity. There is no short cut to a restoration of faith. This can only be brought about by more earnest prayer and more Christlike living on the part of those who are followers of the Master. We have seen signs of a deeper interest in the things of God and a more whole-hearted consecration to His service on the part of the little flocks that remain faithful. On that remnant the future —under God—of Christianity depends at home and abroad. We wish it were possible that all who purchase motor cars would resolve that, whatever else they do, they will not use them for Sunday pleasure-seeking. A self-denying ordinance on this point would give an object lesson that would not be lost on the general public. After all, the claims of Christ demand sacrifice from those who profess to be His disciples.

Protestantism. There has been much loose writing on Protestantism in England, where it is said that its substance is "national self-determination in matters of religion." Scorn is thrown on doctrine as being merely a compendium of metaphysical statements of religious truth. We cannot, it is said, discuss our Protestantism in terms of the sixteenth or fifteenth century and consider our relation to Rome as something fixed, like the orbit of the moon is in regard to the earth. This is a complete misrepresentation of our National Protestantism, which is in essence nothing more or less than the revival in our day of New Testament Christianity and the assertion of the supremacy of the teaching of Our Lord and His Apostles as the final test of fidelity to the Faith of the Gospel. Rome has erred and persists in its pre-Reformation errors, to which have been added perversions during recent years—the Immaculate Conception of the Virgin Mary and the Infallibility of the Pope. Protestantism is fundamentally a witness to New Testament Truth and the assertion of the free access without sacerdotal intervention of the soul of man to God. This is no merely national creed—it is the creed we find in the teaching of Him Who is the Way, the Truth and the Life. We have been bound to accept His teaching as final, and because we do we cannot in any way return to dogmas at war with the New Testament no matter how widely they are held. Protestants are the true Catholics, for they hold with passionate intensity the Faith of the Gospel which has been from the beginning the power of God unto salvation to every one that believeth. The cheap sneers to which we have become accustomed that Protestantism is mere negation, do not move

us. We know it to be the negation of error and the assertion of Gospel Truth.

Modern Romanism At last the Christian Public is awakening to the persistent efforts of the Church of Rome to attract to its fold the people of England. For many reasons we have drifted into the belief that the Church of Rome is only one of the many Churches in this country and that no one outside its borders need not be interested in its progress. Rome, it is said, has been misunderstood by our fathers, and the wise course for us is to be ignorant of what it teaches and to smile at its claims. Meanwhile the Roman Church declares that it is the one true Church, outside of which no salvation is to be found, and that belief in its distinctive doctrines are as necessary to salvation as belief in the Atonement and Incarnation. The time has come when all Protestants must make up their minds to take trouble and discover what Rome really teaches and practises. The keystone of the Roman system is the power of the Priest, without whom no sacrament is valid and no absolution certain. Mariolatry and saint worship, the miracle of Transubstantiation and the doctrine of Purgatory with the sacrifice of the Mass are essential parts of its system, with an infallible Pope in the background who has the last word in determining what is true and false in doctrine. All this is not only foreign to, but absolutely opposed to, the teaching of Christ and His Apostles, and we are called upon to resist it to-day as our fathers resisted it in the sixteenth century. But how many of the Clergy and Ministers have ever brought before their people the errors and dangers of the Roman system? How many of them have declared emphatically the free access of the sinner to Christ, who saves by faith without any intermediary? It may be said that these things are taken for granted. They may be, but they are not proclaimed with conviction, and as a result 12,000 converts yearly join the Church of Rome in England. We are suffering from two evils—the non-proclamation of a positive Gospel of personal salvation through faith in our Redeemer and the absence of warning against the false claims of the Roman Church.

Future Revival Dr. Harold Smith is one of the outstanding New Testament scholars of our time. His great volumes on Ante Nicene allusions to the Gospel will long remain a standard work. His keenest interest is in the religious life of our time, and in a characteristic article in the July "Churchman" Dr. Smith writes of future Revivals. He expects that the Revival when it does come will not come from official preparation. The National Mission was a failure owing to the belief that a Mission ending in a Revival could be engineered, and that every minister could, after short instruction, become a successful Missioner. It will also be marked by a sense of authority residing somewhere. Men or a man will be respected as speaking with authority, and the Message will win acceptance through belief in the Messenger, whose interpretations of Scripture will be accepted as self-evident. We are living in a time of revolt from the commonplace, traditional, current and orthodox. This prepares the way for a movement on lines that will appeal to those who are in revolt. The movement will be criticised by the older men and women, who will act as a brake upon its eccentricities, but it will come with a resistless claim on the attention of those who have forgotten God and their duty to Him. Dr. Smith believes that current critical theories will have no influence whatever on the course of a Revival. Men, knowing their need, will accept Christ, and allow Him to guide them through the difficulties and perplexities of the age. This is a new presentation of the atmosphere in which God works in a Revival. Who that has studied past Revivals will doubt its correspondence with experience? Religion is caught, not taught, the Spirit of the Highest is felt not argued into, and while there is no desire to subordinate reason to emotion, the vivid realisation of the Person of Christ will be the central call of the Revival which God will send, not man plan. The dry bones that seem now to be impossible to clothe with flesh and blood and make live can be vivified by the Spirit of God. If we are faithful God will use us as His agents in the Revival that will undoubtedly come to this country.

The Future Life The debate on the Evidence for Immortality that filled columns daily in a London newspaper was singularly barren in utterances that captured the minds of readers. Men wrote because they were asked to write, and many

showed that they had not given time and thought to the study of the subject. But the result was the declaration by seven out of every eight invited contributors to belief in a future life of one kind or another. Some argued in favour of mere survival, which is in no sense the Christian belief, whereas others spoke fearlessly of their own conviction, rooted in the Revelation of God in Christ. Like all great questions, we have no final proof of the doctrine of immortality drawn from mere rational sources. Man thinks he is not made to die, and can supply many reasons why this should be so. On the other side reasons can be given. When we come to the New Testament we find in Him Who has revealed to us the will and mind of God a firm faith in immortality for all who come to Him. That is the root ground of the Christian's belief, and the Christian knows that he has the life of Christ abiding in him through communion with the Son of God. He has the beginning of that life which will have its full fruition when he is presented without fault before the Throne of God. We confess that we have very little interest in the ingenious, or otherwise, theories concerning the life after death. It is sufficient for those who know and love the Saviour to know that they will be with Him, and in Him they will have all they need. Our personalities will continue, and we leave all the rest with God.

Modernism Modernism has many meanings. It ranges from an entire rejection of the Supernatural in life—which is practically synonymous with Atheism—to a claim to possess the Modern Mind, which means anything from the most rigid orthodoxy to the most advanced unbelief in angel, spirit, and even God Himself. To-day the outstanding claim of Modernism is the acceptance of a view of the Revelation of God in Christ that denies the truth of the Gospel Miracles and the influence of God in the guidance of the writers of the Bible. A Non-Miraculous Christianity and an uninspired Bible are the outstanding marks of what is properly called Modernism. Needless to say such teaching is a perversion of what Our Lord and the Apostolic Church taught, and cannot be accepted by those who link their belief with those who knew best what the Saviour did and said. We are aware of the universality of the reign of law in the material world, but we by no means accept the conclusion that God has abandoned His world, and does not intervene in its government. When we consider the way in which fundamental laws of nature have had to be altered through the discoveries of science; the speculations on these discoveries, we have little faith in the finality of science. To-day we have had to abandon the fundamental theories of matter and the universe we had learned in the text-books of our youth, and who can say that to-morrow the fundamentals of to-day's science will remain unchanged? No frank reader of the Gospels can avoid concluding that Our Lord worked miracles, and that the Church was founded upon faith in His Resurrection from the dead. He accepted the Old Testament as the Revelation of God, and appealed to it in confirmation of His Divine Mission. A Modernism that rejects the intervention of God in the Universe which He created, that finds no place for the Incarnation, Atonement and Resurrection is not the religion of Jesus, and is powerless to save men from their sins, and to make us new Creations in Christ Jesus. We have been taught by past experience that the Modernist Cemetery is full of abandoned theories, whereas the Christ who lives is always the same.

The Swiss Branch of the Alliance The war has left behind it disorganisation where it might be least expected. Since 1918 Switzerland has become the centre of many Leagues and Movements of an international character, and the Swiss are not entirely happy with their advent, as the majority of the natives suffer from increased prices in the chief centres. The Alliance in Switzerland has been a Swiss institution, and it became disorganised during the war strain. We are thankful to know that it has again become active, and has held its General Meeting in Neuchatel on June 14th, when all present realised the presence of God. The programme contained a discussion on Christ and the Students opened by Mons. H. L. Henriod. At the close of the discussion the position of the Alliance was examined, and it was felt that the time had come to place the Alliance on a stronger foundation, to make its organisation more alive, and to give it a firmer and more permanent place in Swiss religious life in order that it may exercise a wider influence. A committee was appointed

to examine the situation, and to take steps to realise the wishes expressed. We are glad that under present circumstances our Swiss brethren have taken to heart the need of the work of the Alliance being extended in their native land. Other organisations use Switzerland as their base for world movements—the Swiss Alliance will work among its own people, and will, we hope, with the blessing of God, strengthen the bonds of Union among the Christian communities.

Summer Camps We live in an age when Camps are made centres of Christian activity. We have all over the country Camps for recreation and the building-up of character. And Dr. Fothergill has extended the Camp Movement to the Continent where under his charge annually a number of young people spend a time together engaging in the usual sports, and all the time remembering that the spiritual side of their nature needs refreshing. Every Camp has a sympathetic Chaplain, and wise provision is made for the entertainment and suitable housing of all who join the parties. Many of our friends have accompanied Dr. Fothergill, and all speak heartily of the happiness of their excursion and of the healthy spiritual influence with which they were surrounded.

Church Union in Scotland There is no doubt now as to the future of the two great Scottish Churches. The Church of Scotland and the United Free Church will soon be one great Church embracing the great majority of Scottish Christians. It seems that a small minority of the United Free Church will remain outside the Union, and it remains to be seen how this will influence Religious Life in Scotland. We are anxious that religious minorities should be protected, and in this respect we have no fear, for Scotland knows what minorities mean and how they have contributed to the life of the Country. For years past there has been no real dividing line on matters of doctrine and government between the Scottish Churches. They are one in spirit, one in faith and one in outlook. Neither Church will lose anything by union—both will become stronger. In the great struggle between God and Mammon that surrounds them the two Churches will be able to use the means God gives them with more efficiency and with a greater zeal and devotion. There will not be shadow of separatism where there ought to be the spirit of unity. Principal Martin closed the debate in the United Free Church Assembly with the words: "Church principles are not personal preferences. They are aspects of the mind of Christ, and as such they cannot be extinguished. . . . . I should be sorry, in determining my own view, to go to the past alone. There is the call to close our ranks now in order to concentrate all our thought and energy on bringing into the kingdom of God those who have wandered from Him." As he wrote in his pamphlet on Church Union, "in the union the continuity of each Church is preserved, and nothing is left behind—identity, rights, property, all pass on into the keeping of the new, yet old, reunited communion." The Union is the fruit of the spirit of Unity that pervades both Churches. Without this spirit union is a hollow sham—with it the new, yet old, communion can do greater things for God. May the reunited Church be a great blessing to the whole of Scotland and in the Mission Field, where its Missionaries are doing such noble work for God!

The Baptist World Congress The Baptists form a great world Church with many millions of members. We are accustomed in England to see them as a minority Church, but when we fix our eyes on their world might, we recognise the place and influence they hold in the Continents. The great World Conference in Toronto has been attended by four thousand representatives from the United States Southern Baptist Convention, three thousand from the Northern Baptist Convention, one thousand Canadian representatives, and between six and seven hundred representative over-seas Baptists. It is said that the Baptists are the largest Protestant denomination in the world, and it is not for us to decide whether the claim of Methodism to be the largest is or is not true. Figures based on different plans of estimation are unsafe guides. At any rate, the Baptist Church is a very mighty body that has grown in strength during recent years. It is Protestant of the Protestant, and strives to be loyal to the teaching of Holy Scripture. Its Missions are everywhere, and out of the twenty-six countries in Europe Baptists have

organised congregations in them all with the exception of Turkey and Albania. In Russia it is estimated that there are two million Baptists, and it will be remembered that after a long struggle the Baptists have won for themselves religious liberty in Roumania. Among the European Representatives are Dr. Fullerton and Mr. Adam Podin. These great Congresses have shown themselves to be a great consolidating influence and go far to kill the idea that the Baptists are individualists without any idea of a living and witnessing Church. They enable men from different lands to compare experiences and to adopt the best methods of maintaining and extending their work for God. It is said with truth that wherever Baptists are found there are "loyalty to Jesus Christ, democratic Church Government, a love of religious liberty, and a reality of spiritual experience." It is noteworthy that in his seventy-first year Dr. Fullerton has published two books, has visited Canada, and conducts a series of Meetings in connexion with the World Sunday School Convention in Los Angeles, California. Some men are as indefatigable as they are blessed by God in their ministry.

A Best Seller Is England going to discover afresh the charm and power of Bunyan's "Pilgrim's Progress"? No book except the Bible has been translated into so many languages, and the observance of Bunyan's Tercentenary has directed fresh interest to its marvellous directness of language and power of Scripture exposition. We have seen it in many lands, thumbed by young people and valued by the older generations. We are afraid that in recent years it has not been so widely read in England as in the past, and the religious life of our country is the poorer in consequence. It has been elbowed out by a literature that is very much poorer both in style and in spiritual value—a literature that is often as shallow as that of the immortal Dreamer is profound. We wish that a copy of the "Pilgrim" could be placed in the hand of every Sunday School scholar in England, and are convinced that if this be done a great step will be taken towards the solution of the problem of the adolescent. The imagery of the Book, the naturalness of the conversations, and the vivid style of the narrative leave an indelible mark upon young minds that are eager to follow what is good and true. There is a marvellous sense of reality in all the pages of the "Pilgrim," and the evils that had to be fought in our day are similar in character to those met by Christian in his life. As we re-read the story of Vanity Fair do we not see in it exactly the characteristics of life in the Twentieth Century which cause so much distress to Christian workers? And can any one say that Giant Pope is dead when he casts his eyes on Spain and on Malta? The circulation of the "Pilgrim" will do much to open the eyes of readers to the sins the Christian must fight and overcome if his life is to be all God wills it to be.

The Foreign Press on the Prayer Book Measure We have read extracts from the Foreign Secular and Religious Press on the vote in the House of Commons on June 14th. Everywhere it is recognised that the Protestantism of England has asserted itself, and that as far as England is concerned there is no hope of the return of the Dowry of Mary to the Papal See. Foreigners understand that it was the dread of the changes in the Prayer Book being interpreted in a Roman sense that caused the rejection of the proposals of the Bishops, and the Press in Spain, for example, which had been led to believe that the English Church was ripe for absorption in Rome, now sees that it was misinformed. We translate a short passage from an article by the well-known Waldensian Pastor Tron: "The Anglican Church passes then through a crisis which is due to the non-exercise of discipline by its chiefs, who have not exercised discipline, but have encouraged disorder. The English Parliament, which represents the people, has clearly signified that it cannot rely on the bishops. What will be the result? Whatever it may be, God reigns and will guide events. This is certain—and can be said in a loud voice. "England does not wish to leave St. Paul for St. Peter. The Truth, the Gospel, that is what the people desire." And this note is sounded in all the Reformed journals that have reached us. They have a sense of relief, for it had been freely circulated through the Continent that the Deposited Book was a sign of the return of the National Church to the Roman Fold. The Roman Priests believed this and the secular Press asserted it. And in some lands the Protestant Minorities were taunted

with being deserted by the Protestant Church of England, which was rapidly becoming Catholic in the sense of Roman Catholic. The vote on June 14th has refuted the specious rumours in circulation.

Life and Work The Stockholm Conference on Life and Work is the parent of two Magazines—one, "Stockholm," a trilingual Quarterly corresponding to our Quarterlies, the other a Bulletin, also trilingual, entitled "Life and Work." We observe that the Organisation which issues both is described in English as "The International Social Institute," and in French as "L'Institut de Christianisme Social," which are hardly identical titles. Both Magazines are very interesting and full of information of the work that has arisen from the Conference. One of the writers thus summarises the Spirit of Stockholm: "True religion consists not in giving, but receiving—in accepting the Divine Revelation, Inspiration and Grace, in obedience, faith and love." We seek not to change God's purposes, but to change ourselves. It would then appear that the Stockholm Conference, with its practical emphasis, was no mere effort to follow in the footsteps of the Good Samaritan. It was no less truly religious than the more mystical gathering at Lausanne. And if we are to believe the parable of the Last Judgment, more stress will be laid, in that great day, on Life and Work than on "Faith and Order." There is an element of truth in this, but all work that lasts must be based on Faith. "Unto Me" is clearly laid down as the motive that inspires Life and Work, and those who truly give themselves to God must hold Truth and serve the living Saviour—looking unto Him the author and perfecter of their Faith. There is a real danger in making Life and Work a humanitarianism divorced from faith. This involves in the long run the loss of the vital source of all continuous work for God.

The Neutrality of the Alliance The World's Evangelical Alliance has been and will, we trust, always be neutral concerning the internal affairs of Churches as such. It has served and will serve as a bond of Union among Evangelical Christians of all denominations, and will take a firm and consistent stand for Evangelical Truth, which it will defend when attacks are made upon it. It was forced to take a stand against proposals made in the formularies of the National Church, which it believed to be subversive of New Testament teaching, and calculated to undo the work of the Reformation. It has spoken with equal conviction against a Modernism which attempts to substitute Reason for Revelation, and treat the miraculous element in the Bible as the fairy tales of religion. By so doing it has not succeeded in winning the approval of some who are attached to either the Deposited Book or Modernism. It is a matter for regret that certain prominent ecclesiastics who in the past signed the invitation to the Week of Prayer have declined to do so this year on account of the stand the Alliance took on the Prayer Book controversy. Strange that those who argued for comprehensiveness as the basis of the Composite Book, and are distressed when many could not accept the changes as involving erroneous teaching, should become hostile to united Prayer, whose basis has not been changed, and whose organisation is founded upon the need and duty of Christian Unity! We cannot understand why men who have pleaded for their proposals on the ground of comprehensiveness, which in the conviction of hundreds of thousands meant comprehension of error, should feel unable to stand by a comprehensiveness which has never been accused of embracing erroneous teaching, or has in any way altered its character since they formerly approved. We are afraid that the Ecclesiastics we have in mind are suffering from the consequences of an unexpected defeat, and have not been able to distinguish between the conscientious efforts to defeat what is believed to be erroneous teaching, and the continuance of a world-wide movement that has not altered, and has proved itself to be a blessing to the Catholic Church. We hope, and expect, that when the human chagrin at disappointment has passed, grace will do its work in the hearts of good men, and lead them to see the error they have committed. To the ordinary man it looks like the proclamation of the view "if you cannot accept the new comprehensiveness which we advocated, we cannot continue to support the comprehensiveness which we helped in the past." We are convinced that this attitude is one that will not commend itself to Christian men who can think calmly and act wisely.

World Mission Notes.

The Jerusalem Conference

NATURALLY "The International Review of Missions" for July is largely devoted to the Jerusalem Conference. Dr. J. R. Mott, who has resigned his connection with the Y.M.C.A. to become Chairman of the Continuation Committee, has written the first article on "A Creative International Fellowship." He says, "The Jerusalem Meeting of the International Missionary Council is perhaps the best evidence of the possibility and reality of International Co-operation." This is a great claim, and places the Missionary Council above the World Conferences that have been held by Anglicans, Methodists, Baptists and Congregationalists, where Internationalism was as truly representative as in Jerusalem. But there was an Internationalism and a Catholicism of the best type in Jerusalem, for not only were the Nations of the World represented, but the Churches that work too often in isolation were present in their international aspects. And Jerusalem had to face for the first time, in its wholeness, the world problem caused by the rise of nationalism in lands believed until now to be in tutelage of the West. This made men see, as in a vision, founded on the basis of a partial present, the interdependence and genuine spiritual solidarity of the Church of Christ. The World's Evangelical Alliance has long had this vision, and has prepared the way for its realisation. The great ideals of Jerusalem have long been held by the Alliance, and still longer by the Church of Christ, which is founded upon Him and grows up into Him its living head in all things.

The Christian Message

The most important subject discussed in Jerusalem was the Christian Message. Everything depends on what the Missions do and teach. If there is a common Christianity it must be capable of formulation, and the duty of setting it forth was entrusted to a Committee over which presided the Bishop of Manchester. The Message, in its developed form, largely reproduces the Lausanne pronouncement, which was the only Lausanne Report accepted by the Swiss Conference. The Conference recognised that the great foe of Christianity to-day at home and abroad is one—the spirit of secularism and materialism. The growth of the spread of intercommunication, the race for wealth and comfort and the increasing demands for productivity have all given rise to this anti-religious spirit which is the great obstacle to Christian teaching. Canon Quick says, "theologically speaking, the whole problem of the Content of the Message is solved in the affirmation that Jesus is both Lord and Christ. He is Lord, the unique mysterious incarnation of the Godhead, triumphing over evil once for all in His Cross, Resurrection and Ascension. But He is also Christ, the fulfiller not of Hebrew prophecy alone, but also of every human aspiration after that Kingdom of God which is the one true fellowship of men." There is not a trace in the message of the reduced Christianity of which we hear so much in many quarters.

The Man in the Pew

Mr. A. M. Chirgwin deals forcibly with the bearing of the Conference on the Home Base. It will inevitably take time to bring to the average Church member the full import of a Conference that looks forward to indigenous Churches in an entirely new relation to the Home Churches, to reunion in the sense of indigenous Churches working out their own strategy on a united basis that claims equality with the Home Churches, without reproducing the distinctive marks of any one of them and the enormous expansion that is outlined in the vision that was shared by all who attended the Conference. Many will shake their heads and point to the decay of institutional Christianity and the desperate financial struggles of home congregations and organisations to keep going and wonder how more can be done for Missions than is being done. We certainly are on the eve of a great adventure by the Churches, that must make up their minds whether or not they are prepared to see the non-Christian world captured by the forces of materialism and organised on the basis of a Nationalism that will assert itself in

deeds that will inflict the greatest injury on our organised Christianity throughout the Christian world. It may well be—it probably is—that the best Home defence and Home propaganda are work for the overseas efforts to spread the Kingdom of God and bring the Gospel to those whose influence in world affairs will increase yearly.

China The Chinese Sphinx is still with us and the most contradictory reports come to this country. Mr. F. H. Hawkins, whose knowledge of China is as wide and deep as that of any specialist, says: "My profound conviction is that the events in China in recent years constitute a great challenge to the Christian Church in the West to continue and augment its effort to evangelise the Chinese people. I believe that never was a greater opportunity before the Church to win China for Christ." "Missionaries must be well equipped intellectually for their work, but it is far more important that they should be men and women of prophetic vision with a passion for service and a Christ-like humility." He tells us of the triumphs of faith and the weaknesses of human nature. He bewails the weakness of personnel and the withdrawal of the best-trained men from Church work to other avocations that give larger salaries. He sees the folly of launching great schemes and leaving them to work themselves out, and urges the importance of making Chinese leaders see that they are called to make sacrifices for Christ in their great work. As we read his pages we are impressed by the desire of many men in a hurry to frame constitutions and to rest content with paper plans instead of allowing the seed of the Kingdom to grow secretly until it ripens for the harvest. After all, it is not by human planning, but by Divine Grace that all real progress is made, and the plans must be made as God gives the harvest.

The Return of Missionaries Many who know China say that the door is open for the return of Missionaries to their posts, but the Consular authorities are slow to permit them to do so. It is not for us in our ignorance to pronounce an opinion upon this contention. We can understand both sides, and however willing the Missionaries may be to take their lives in their hands and to forego all claims for reparations, there is the great problem of public opinion and national honour to be considered. A little longer delay may save years of future trouble. It is a splendid tribute to the character and determination of the Missionaries to know that for Christ's sake they count not their lives dear unto them and are prepared to sacrifice them, if necessary, for the sake of their Master. But prudence and imprudence have in themselves somewhat of the nature of virtue and vice, and premature return is a greater evil than wise delay. China has by no means settled down, and the contrast between the conditions described by Mr. Hawkins and his forecast, and those that now exist proves, beyond a peradventure, how hard it is for any one to dogmatise on what may be the condition in three months' time. The call to prayer is insistent, and the friends of Missions must give themselves to earnest prayer for that great land which has so much promise for the future spread of the Gospel among His people.

General Feng Nothing shows more clearly the enormous difficulty of coming to a definite conclusion concerning Chinese affairs than the case of General Feng, who is an outstanding figure in Chinese life. We have before us the most contradictory reports of his attitude and character. Some Missionaries maintain that the most striking mark of the man is his devotion to Christ and his hatred of the Atheism of Russian Bolshevism. Others say that he is a tool in the hands of the Bolshevists, and that his Christian idealism has evaporated during recent years. He is a man to be avoided instead of a great Christian leader. When men equally capable of forming an opinion and have no reason for misleading their fellow-countrymen pronounce such contradictory verdicts, is it any wonder that we at home are in a fog? Our lesson drawn from Chinese reports is that the less Missionaries mix themselves with politics the better for the work to which God has called them. Consciously or unconsciously, political bias warps human judgment, and this is none the less true when the men who write are Missionaries

in a foreign land during a time of unprecedented transition.

Evangelism in China In that admirable magazine, "A World Dominion," appears an article, "The New Evangelism in China," which gives an account of the work of bands of preachers in China who are quietly carrying on their work for God as opportunity offers. Little is said about them, "for as yet they have no problems to discuss." What a comment on notoriety! Quiet, steady work is unnoticed, whereas notoriety accompanies the strife raised by problems. They are earnest Chinese Christians who live what they profess. They live in houseboats, and are a body of men who work together and do all for the glory of God—dividing duties as each man is best fitted to perform them. They visit the sick, hold services in private houses, and wherever opportunity offers they are ready to proclaim the truth. At present the work is purely evangelistic and missionary. When they have sown the seed, organisation will naturally follow, but they are so impressed by the need of evangelisation, they take no thought for future developments. Probably in the distressful conditions of China their method is one calculated to have the best result. It has been blessed by God, and is full of hope.

Changing Turkey Elsewhere we have noted that Turkey is one of the two European countries that have no Baptists. It is now a land in which Islam is disestablished as its official religion. The Holy Law of Islam no longer is a recognised legal authority, and the name of God disappears from all oaths. This does not necessarily mean religious freedom or the equal rights of all citizens to follow their conscientious beliefs as they think right. It is too soon yet to foretell the consequences, but intolerance does not necessarily dwell only in the breasts of the Turks who hold by Mahommed—it is deeply rooted in the hearts of most men of that race. We note that the Roman Catholic Uniat Patriarch has been transferred to Beirout, where he lives under the protection of the French authorities. External changes do not involve a change of heart, and a purely secular civilisation is a worse menace than a civilisation which acknowledges Allah.

Indian Mass Movements In India Mass movements continue, and that under the care of the C.M.S. workers in Tinnevally and the Telugu area is one of the most promising. Protestant Missions began their work in 1830 and advanced with the blessing of God through devoted work, conducted with a view to the thorough occupation of the land. During the first seventy-five years of C.M.S. work 50,000 converts were won, and during the next five years 50,000 more were won in the Dornakal area. About half the outcasts in this district are now Christian, and it is probable that the remaining half will be won during the next five years. These figures are surprising, and the C.M.S. authorities are dealing with the School problem and Evangelisation, as well as Church building in the true sense, throughout the area. When we visualise what this means for the parishs we can thank God and take courage as regards the future of the Church which has enjoyed so rich a harvest of souls.

Indian Missions Most of those who have interest in Indian Missions have been thrilled by the books of Mr. Stanley Jones. We have read them with interest and a detached judgment. We considered his first book too optimistic; his second volume more alive to the difficulties that still exist. We at a distance are apt to underestimate the dead-weight of the opposition of Hinduism and the hold it has on the hearts of the people of India. Up to now the main triumphs of the Cross have been won among the poor and uneducated, and the Brahmin class that has immense influence has not been reached to any great extent. We see the beginnings of greater triumphs, but they can only be won by self-denying faith and the work of the Spirit of God. During the next five years we may witness great political changes in India, and these cannot fail to have some influence on Mission and Church growth. But political influences are not everything and the might of the Cross is greater than the power of changing Government administration. We must not be unduly hopeful that the centuries' growth of false teaching will wither in a

short time. Nevertheless so much has been done that we can look forward to even greater victories in the future.

The Women of India The greatest hope of future Indian work centres in the women who have to be raised from an environment of depression and suppression to one of hope and freedom. The Gospel can alone do this. The spread of education is breaking down restrictions that were formerly a great barrier, and the holding of an All-India Women's Conference in Delhi is a notable sign of the times. The Conference was opened by Lady Irwin, who urged that the goal of all education should be to influence life and character, and education should be on lines that would make women more useful and happier in their homes. Indian women problems have been much before the public since the publication of "Mother India," and whatever may be thought of some of the features of that book it has had a profound influence in India, where the best elements are working to do away with evils that cannot be denied. The women of India are the depositories of the religious training of the young, and one of the chief aims of Missionary work is to win for Christ the Mothers of the future. Changes are taking place that will make in many ways the approach to women much easier in India. The uplift of Indian womanhood owes its inspiration to the spread of the Gospel that has brought new ideals to the country.

South America It is well that attention should be directed not only to the Indians in South America, but also to the condition of Roman Catholicism. In "South America" we have a vivid picture of the current Mariolatry which has all the features associated with the worship of the Virgin in Spain, where her images are the object of special veneration. The festival of the Virgin of Bethlehem in Cuzco, Peru, is described, and the question is asked: "What does it all mean? If it were only a fair or a circus one might understand, but this is given to the people by the Roman Catholic Church as religion. It is far, far worse than Paganism—it is awful blasphemy, for truth and error are so inextricably mixed up that one almost despairs. If you could only see it all, your heart would bleed!" How often have those who have seen similar proceedings in Southern Europe felt like the writer. The Spanish-speaking lands need the Gospel just as much, if not more, than heathen countries, for the revolt from superstition has led millions to a blank and aggressive unbelief.

Spain Carmen Padin is still in prison, although every possible effort has been made for her release. All is in vain, and we think we understand the reason. Spain worships the Virgin, and places her on a pinnacle as the co-Redeemer of the world. Among the devout Roman Catholics anything that insinuates that she was not a perpetual Virgin is looked upon as the worst form of blasphemy, and when Carmen Padin said that Our Lord had brothers and sisters, she offended the convictions of devout Roman Catholic women. The Directory works hand in hand with the Roman Church, and to release the unfortunate victim of Roman Catholic wrath would mean an affront to the Roman Catholic Church. Here Roman Catholics complain that the case of Carmen Padin has diverted sympathy from persecuted Roman Catholic Priests in Mexico, and we believe many of them would wish to see her set free. But they have to count with Spanish intolerance, which is the real cause of the unjust confinement of this poor village woman in prison for two years on account of saying what is said in the New Testament. The Spanish Evangelicals know what intolerance means. We in this country have no real knowledge of its implications.

Work among Jews It is strange that Missionary effort among Jews does not command more support from earnest Evangelicals. There seems to be an unworthy prejudice similar to that of the Greek Church to mission work among the Mahommedans, who are considered to be apostates and unfit to be converted. We owe our Christianity to the mission work of Jews, and according to the flesh Our Lord came from the Jews. Why should we exclude His race from our prayers and missionary efforts? Is it because they are at our doors and some of us have Jewish friends? There may seem no romance among Jewish workers compared with that of the

workers in far-off lands. And yet the records of the societies that labour among Jews are full of stories of victories won for the Saviour and of noble men and women converts who have consecrated themselves to the service of the Cross. And never before was there such an opportunity for Jewish Missionary enterprise.

Open Doors The London Society for Promoting Christianity among the Jews truly states, "Everywhere open doors are calling. The gates of Jewish exclusiveness have fallen. A spirit of enquiry moves where lately there was obstinate prejudice and fierce hostility. From every field our Missionaries stretch out pleading hands for help. To all we have to offer uncompromising denial. The sword of retrenchment hangs over some of our stations." This is serious in the extreme, for if the Missionary work among Jews falls off now it can never overtake the opportunity that will be lost. It used to be said that the chief supporters of work among the Jews were those who searched the Scriptures and believed in the Divine Mission of the Jewish race. Is the lack of interest felt in Jewish work a symbol of decaying belief in the inspiration of Holy Scripture? If so, there is no hope for Christian Missions anywhere. We have much cause for thankfulness to God for opening the doors to the hearts of Jews. The time for showing our gratitude is now with us.

Medical Work among Jews In Jerusalem the well-equipped Mission Hospital under the charge of Dr. Orr-Ewing continues its admirable service. Dr. Orr-Ewing writes: "Jewry is on the move. There have been tremendous changes since I went out in 1920 in the attitude of the Jews toward the Gospel. There have been tremendous advances, but it has not made things so much easier. The Jew today is perfectly prepared to listen to you, but his attitude is entirely different. In the old days you started off with the Old Testament; you had that as a basis, and you showed him the Messianic promises, and you finally brought him to the 53rd chapter of Isaiah, and that has always been a stumbling block. But the Jews to-day, the Jews from Poland and from Russia, have come to Palestine filled with Idealistic and Nationalist ideas. The Jew thinks that Palestine is flowing with milk and honey, and yet he finds when he comes to Palestine that he cannot get even a bare subsistence out of it. Ideals, unfortunately, are rather tender plants, and they tend to wane and wither when you cannot get enough food for the body, and these Jews become extremely anti-Zionist." Other Jews have given up their belief in Judaism and have put nothing in its place. In Jerusalem all types are met and the Mission staff comes into contact with the disillusioned and the unbelievers. Many say they believe, but are afraid to pay the price of confession of their faith in Christ. It is evident that in Palestine as elsewhere there is a real movement, and the seed faithfully sown will bear fruit in due season. In Hungary the acceptance of Christ by the Jews proceeds with a rapidity that is unprecedented. Surely this is not the time to withhold help from those who have given their lives to lead the Jew to the Messiah Who has come?

Harley House What memories these two words revive. The name Guinness is inseparably connected with the title. Those who added lustre to the House have gone to be with God, but their spirit remains with the Regions Beyond Missionary Union, which has called its new Central Headquarters, 18, Woburn Square, W.C.1, by the name that is dear to the hearts of all old supporters of a Missionary effort that has been marked by a Christlike spirit of adventure, and a heart obedience to the command of Him Who had compassion on the multitudes that were as sheep without a shepherd. We pray that in its new home the Regions Beyond Missionary Union may have the continuance of the Divine inspiration to which it owed everything, and may be accompanied by the blessing which has been associated with it since its foundation. Its record contains the stories of heroic effort and consecrated service to bring the truth to those who otherwise would never have heard of the Love of God and the Sacrifice of His Son.